

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāyo

Sīlakkhandhavaggapāḷi

1. Brahmajālasuttam

Paribbājakakathā

1. Evaṃ me sutam – ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nālandam addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca nālandam addhānamaggappaṭipanno hoti saddhiṃ antevāsīnaṃ brahmadattena māṇavena. Tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā [anubaddhā (ka. sī. pī.)] honti bhikkhusaṅghaṇca.

2. Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] saddhiṃ bhikkhusaṅghena. Suppiyopi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] antevāsīnaṃ brahmadattena māṇavena. Tatrapi sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā viharanti.

3. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyā paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi – ‘‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṇcā’’ti.

4. Atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ viditvā yena maṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘kāyanuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā’’ti? Evaṃ vutte te bhikkhū bhagavantam etadavocum – ‘‘idha, bhante, amhākaṃ rattiyā paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi – ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṇcā’’ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto’’ti.

5. “Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamaṇā vā, tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamaṇā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti? “No hetamaṃ, bhante”. “Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtaṃ nibbeṭhetabbaṃ – ‘itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetamaṃ amhesu, na ca panetaṃ amhesu saṃvijjati”ti.

6. “Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitaṃ karaṇīyaṃ. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanaṃ uppilāvitaṃ tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtaṃ paṭijānitaṃ – ‘itipetaṃ bhūtaṃ, itipetaṃ tacchaṃ, atthi cetamaṃ amhesu, saṃvijjati ca panetaṃ amhesu”ti.

Cūlasīlaṃ

7. “Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya. Katamaṇca taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya?

8. “Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī [anācārī (ka.)] virato [paṭivirato (katthaci)] methunā gāmadhammā”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

9. “Musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto [theto (syā. kaṃ.)] paccayiko avisaṃvādako lokassā”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsita”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsita”ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī

dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhita’nti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

10. ‘Bījagāmahūtagāmasamārambhā [samārabbhā (sī. ka.)] paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave...pe....

“‘Ekabhattiko samaṇo gotamo rattūparato virato [paṭivirato (katthaci)] vikālabhojanā....

Naccagītavāditavisūkadassanā [naccagītavāditavisukadassanā (ka.)] paṭivirato samaṇo gotamo....

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato samaṇo gotamo....

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo....

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo....

Āmakadhañṇapaṭiggahaṇā paṭivirato samaṇo gotamo....

Āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo....

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo....

Dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo....

Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo....

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo....

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo....

Khettavatthupaṭiggahaṇā paṭivirato samaṇo gotamo....

Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo....

Kayavikkayā paṭivirato samaṇo gotamo....

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato samaṇo gotamo....

Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.)] paṭivirato samaṇo gotamo....

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Cūlasīlaṃ niṭṭhitam.

Majjhimasīlaṃ

11. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhujjivā te evarūpaṃ bījagāmahūtagāmasamārambhāṃ anuyuttā viharanti, seyyathidaṃ [seyyathīdaṃ (sī. syā.)] – mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamam [pañcamam iti vā (sī. syā. ka.)]; iti

evarūpā bījagāmahūtagāmasamārambhā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

12. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogam anuyuttā viharanti, seyyathidaṃ – annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

13. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vādiṭṭaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ [kumbhathūṇaṃ (syā. ka.), kumbhathūṇaṃ (sī.)] sobhanakaṃ [sobhanagharakaṃ (sī.), sobhanagarakaṃ (syā. kaṃ. pī.)] caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ [mahisayuddhaṃ (sī. syā. kaṃ. pī.)] usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

14. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ – aṭṭhapadaṃ dasapadaṃ ākāsaṃ pariḥarapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ [ciṅgulakaṃ (ka. sī.)] pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

15. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti, seyyathidaṃ – āsandiṃ pallaṅkaṃ gonakaṃ cittaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ [hatthatharaṃ assattharaṃ rathattharaṃ (sī. ka. pī.)] ajinappaveṇiṃ kadalmigapavarapaccattharaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayaṇā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

16. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ – ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ [mālāvilepanaṃ (sī. syā. kaṃ. pī.)] mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nālikaṃ asiṃ [khaggaṃ (sī. pī.), asiṃ khaggaṃ (syā. kaṃ.)] chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vālabījaniṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

17. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ (syā. kaṃ. ka.)] sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpā tiracchānakathāya paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

18. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ

viggāhikakathaṃ anuyuttā viharanti, seyyathidaṃ – na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbethehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

19. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti, seyyathidaṃ – raññaṃ, rājamahāmatānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ “idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā”ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippekā ca, lābhena lābhaṃ nijjigīsītāro ca [lābhena lābhaṃ nijjigim bhitāro (sī. syā.), lābhena ca lābhaṃ nijjigīsītāro (pī.)] iti [iti vā, iti (syā. kaṃ. ka.)] evarūpā kuhanalapanā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Majjhimasīlaṃ niṭṭhitaṃ.

Mahāsīlaṃ

21. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnāṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā [khettavijjā (bahūsu)] sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

22. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārīlakkhaṇaṃ dāsālakkaṇaṃ dāsīlakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ [mahisalakkhaṇaṃ (sī. syā. kaṃ. pī.)] usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

23. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – raññaṃ niyyānaṃ bhavissati, raññaṃ aniyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

24. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – candaggāho bhavissati, sūriyaggāho

[suriyaggāho (sī. syā. kaṃ. pī.)] bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamaṃ bhavissati, candimasūriyānaṃ uppathagamaṃ bhavissati, nakkhattānaṃ pathagamaṃ bhavissati, nakkhattānaṃ uppathagamaṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi [devadundubhi (syā. kaṃ. pī.)] bhavissati, candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

25. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

26. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṃkīraṇaṃ vikīraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

27. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dārakatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkho iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Idaṃ kho, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Mahāsīlaṃ niṭṭhitaṃ.

Pubbantakappikā

28. “Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ. Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ?

29. “Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantam ārabha anekavihitāni adhimuttipadāni [adhivuttipadāni (sī. pī.)] abhivadanti aṭṭhārasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha pubbantakappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?

Sassatavādo

30. “Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassatam attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha sassatavādā sassatam attānañca lokañca paññapenti catūhi vatthūhi?

31. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte () [(parisuddhe pariyodāte anaṅgaṇe vigatūpattilese) (syā. ka.)] anekavihitam pubbenivāsam anussarati. Seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati.

“So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte anekavihitam pubbenivāsam anussarāmi seyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni – amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarāmi. Imināmaḥaṃ etaṃ jānāmi ‘yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’ nti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassatam attānañca lokañca paññapenti.

32. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha sassatavādā sassatam attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam pubbenivāsam anussarati. Seyyathidaṃ – ekampi saṃvaṭṭavivaṭṭam dvepi saṃvaṭṭavivaṭṭāni tīnipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati.

“So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathāsamāhite citte anekavihitam pubbenivāsam anussarāmi. Seyyathidaṃ –

ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnīpi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni. Amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Imināmaḥaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

33. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusati, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

“So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusāmi, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ – dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Imināmaḥaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

34. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkariyāhataṃ vīmaṃsānucaritaṃ sayāṃ paṭibhānaṃ evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

35. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

36. “Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti, tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti; tañca pajānaṃ [pajānaṃ (?) dī. ni. 3.36 pāliatṭhakathā passitabbam] na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

37. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

Paṭhamabhāṇavāro.

Ekaccasassatavādo

38. “Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti catūhi vatthūhi?

39. “Hoti kho so, bhikkhave, samayo, yam kadāci karahaci dīghassa addhuno accayena ayam loko samvaṭṭati. Samvaṭṭamāne loka yebhuyyena sattā ābhassarasamvattanikā honti. Te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciram dīghamaddhānam tiṭṭhanti.

40. “Hoti kho so, bhikkhave, samayo, yam kadāci karahaci dīghassa addhuno accayena ayam loko vivaṭṭati. Vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati. Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. So tattha hoti manomayo pītibhakkho sayampabho antalikkhacarō subhaṭṭhāyī, ciram dīghamaddhānam tiṭṭhati.

41. “Tassa tattha ekakassa dīgharattam nivusitattā anabhirati paritassanā upapajjati – ‘aho vata aññepi sattā itthattam āgaccheyyu’nti. Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa sahabyatam. Tepi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciram dīghamaddhānam tiṭṭhanti.

42. “Tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evam hoti – ‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā [sajjitā (syā. kam.)] vasī pitā bhūtabhabyānaṃ. Mayā ime sattā nimmitā. Tam kissa hetu? Mamañhi pubbe etadahosi – ‘aho vata aññepi sattā itthattam āgaccheyyu’nti. Iti mama ca manopaṇidhi, ime ca sattā itthattam āgatā’ti.

“Yepi te sattā pacchā upapannā, tesampi evam hoti – ‘ayam kho bhavam brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ. Iminā mayam bhotā brahmunā nimmitā. Tam kissa hetu? Imañhi mayam addasāma idha paṭhamam upapannaṃ, mayam panamha pacchā upapannā’ti.

43. “Tatra, bhikkhave, yo so satto paṭhamam upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

44. “Thānam kho panetaṃ, bhikkhave, vijjati, yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati. Itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte tam pubbenivāsam anussarati, tato param nāussarati.

“So evamāha – ‘yo kho so bhavam brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ, yena mayam bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati. Ye pana mayam

ahumhā tena bhōtā brahmunā nimmitā, te mayam aniccā addhuvā appāyukā cavanadhammā itthattam āgatā'ti. Idam kho, bhikkhave, paṭhamam ṭhānam, yam āgamma yam ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti.

45. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti? Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelam hassakhiḍḍāratidhammasamāpannā [[hasakhiḍḍāratidhammasamāpannā \(ka.\)](#)] viharanti. Tesam ativelam hassakhiḍḍāratidhammasamāpannānam viharatam sati sammussati [[pamussati \(sī. syā.\)](#)]. Satiyā sammosā te devā tamhā kāyā cavanti.

46. “Ṭhānam kho panetam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati. Itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte tam pubbenivāsam anussarati, tato param nāussarati.

“So evamāha – ‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelam hassakhiḍḍāratidhammasamāpannā viharanti. Tesam na ativelam hassakhiḍḍāratidhammasamāpannānam viharatam sati na sammussati. Satiyā asammosā te devā tamhā kāyā na cavanti; niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayam ahumhā khiḍḍāpadosikā, te mayam ativelam hassakhiḍḍāratidhammasamāpannā viharimhā. Tesam no ativelam hassakhiḍḍāratidhammasamāpannānam viharatam sati sammussati. Satiyā sammosā evam mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattam āgatā'ti. Idam, bhikkhave, dutiyam ṭhānam, yam āgamma yam ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti.

47. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti? Santi, bhikkhave, manopadosikā nāma devā, te ativelam aññamaññam upanijjhāyanti. Te ativelam aññamaññam upanijjhāyantā aññamaññamhi cittāni padūsentī. Te aññamaññam paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.

48. “Ṭhānam kho panetam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati. Itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte tam pubbenivāsam anussarati, tato param nāussarati.

“So evamāha – ‘ye kho te bhonto devā na manopadosikā, te nāivelam aññamaññam upanijjhāyanti. Te nāivelam aññamaññam upanijjhāyantā aññamaññamhi cittāni nappadūsentī. Te aññamaññam appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayam ahumhā manopadosikā, te mayam ativelam aññamaññam upanijjhāyimhā. Te mayam ativelam aññamaññam upanijjhāyantā aññamaññamhi cittāni padūsīmhā, te mayam aññamaññam paduṭṭhacittā kilantakāyā kilantacittā. Evam mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattam āgatā'ti. Idam, bhikkhave, tatiyam ṭhānam, yam āgamma yam ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti.

49. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti? Idha, bhikkhave,

ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayamṇapaṭibhānaṃ evamāha – ‘yaṃ kho idaṃ vuccati cakkhum itipi sotam itipi ghānaṃ itipi jivhā itipi kāyo itipi, ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo. Yañca kho idaṃ vuccati cittanti vā manoti vā viññānti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

50. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

51. “Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

52. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Antānantavādo

53. “Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi?

54. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte antasaññī lokasmiṃ viharati.

“So evamāha – ‘antavā ayaṃ loko parivaṭumo. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte antasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi – yathā antavā ayaṃ loko parivaṭumo’ti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

55. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha antānantikā antānantaṃ lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anantasaññī lokasmiṃ viharati.

“So evamāha – ‘ananto ayaṃ loko apariyanto. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘antavā ayaṃ loko parivaṭumo’ti, tesam musā. Ananto ayaṃ loko apariyanto. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anantasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi – yathā ananto ayaṃ loko apariyanto’ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

56. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantam lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamavāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharati, tiriyaṃ anantasaññī.

“So evamāha – ‘antavā ca ayaṃ loko ananto ca. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘antavā ayaṃ loko parivaṭṭumo’ ti, tesam musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu – ‘ananto ayaṃ loko apariyanto’ ti, tesampi musā. Antavā ca ayaṃ loko ananto ca. Tam kissa hetu? Ahañhi ātappamanvāya padhānamavāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī. Imināmaḥam etaṃ jānāmi – yathā antavā ca ayaṃ loko ananto cā’ ti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti.

57. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantam lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkariyāhatam vīmaṃsānucaritam sayamṇaṭṭibhānaṃ evamāha – ‘nevāyaṃ loko antavā, na panānanto. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘antavā ayaṃ loko parivaṭṭumo’ ti, tesam musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu – ‘ananto ayaṃ loko apariyanto’ ti, tesampi musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu – ‘antavā ca ayaṃ loko ananto cā’ ti, tesampi musā. Nevāyaṃ loko antavā, na panānanto’ ti. Idaṃ, bhikkhave, catuttham ṭhānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti.

58. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantam lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

59. “Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

60. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Amarāvikkhepavādo

61. “Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgama kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?

62. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho ‘idaṃ kusala’nti yathābhūtaṃ nappajānāmi, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāmi. Ahañce kho pana ‘idaṃ kusala’nti yathābhūtaṃ appajānanto, ‘idaṃ akusala’nti yathābhūtaṃ appajānanto, ‘idaṃ kusala’nti vā byākareyyaṃ, ‘idaṃ akusala’nti vā byākareyyaṃ, taṃ mamassa musā. Yaṃ mamassa musā, so mamassa vighāto. Yo mamassa vighāto so mamassa antarāyo’ ti. Iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno

vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ ti. Idaṃ, bhikkhave, paṭhamaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

63. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi. Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto, “idaṃ akusala”nti yathābhūtaṃ appajānanto, “idaṃ kusala”nti vā byākareyyaṃ, “idaṃ akusala”nti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha [yo (?)] me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ. Yaṃ mamassa upādānaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ ti. Iti so upādānabhayaṃ upādānaparijēcchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ ti. Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

64. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi. Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto “idaṃ akusala”nti yathābhūtaṃ appajānanto “idaṃ kusala”nti vā byākareyyaṃ, “idaṃ akusala”nti vā byākareyyaṃ. Santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā, te bhindantā [vobhindantā (sī. pī.)] maññe caranti paññāgatena dīṭṭhigatāni, te maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. Ye maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ, tesāhaṃ na sampāyeyyaṃ. Yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ ti. Iti so anuyogabhayaṃ anuyogaparijēcchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ ti. Idaṃ, bhikkhave, tatiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

65. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘atthi paro loko’ ti iti ce maṃ pucchasi, ‘atthi paro loko’ ti iti ce me assa, ‘atthi paro loko’ ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ ti. ‘Natthi paro loko...pe... ‘atthi ca natthi ca paro loko...pe... ‘nevatthi na natthi paro loko...pe... ‘atthi sattā opapātikā...pe... ‘natthi sattā opapātikā...pe... ‘atthi ca natthi ca sattā opapātikā...pe... ‘nevatthi na natthi sattā opapātikā...pe... ‘atthi sukatadukkaṭānaṃ [sukatadukkaṭānaṃ (sī. syā. kam.)] kammānaṃ phalaṃ vipāko...pe... ‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘hoti tathāgato paraṃ maraṇā...pe... ‘na hoti tathāgato paraṃ maraṇā...pe... ‘hoti ca na ca hoti [na hoti ca (sī. ka.)] tathāgato paraṃ maraṇā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ ti iti te

naṃ byākareyyaṃ, ‘evanti pi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ ti. Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ.

66. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Adhiccasaṃuppannavādo

67. “Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?

68. “Santi, bhikkhave, asaññasattā nāma devā. Saññuppādā ca pana te devā tamhā kāyā cavanti. T̥hānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavivā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim̐ phusati, yathāsamāhite citte saññuppādaṃ anussarati, tato paraṃ nāussarati. So evamāha – ‘adhiccasaṃuppanno attā ca loko ca. Taṃ kissa hetu? Ahañhi pubbe nāhosim̐, somhi etarahi ahutvā santatāya pariṇato’ ti. Idaṃ, bhikkhave, paṭhamā t̥hānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti.

69. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayam̐paṭibhānaṃ evamāha – ‘adhiccasaṃuppanno attā ca loko cā’ ti. Idaṃ, bhikkhave, dutiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti.

70. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

71. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.

72. “Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

73. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam̐ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Dutiyabhāṇavāro.

Aparantakappikā

74. “Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya [catucattālīsāya (syā. kaṃ.)] vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?”

Saññivādo

75. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha uddhamāghātanikā saññivādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?”

76. “‘Rūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti...pe... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti... ekattasaññī attā hoti... nānantasaññī attā hoti... parittasaññī attā hoti... appamāṇasaññī attā hoti... ekantasukhī attā hoti... ekantadukkhī attā hoti. Sukhadukkhī attā hoti. Adukkhamasukhī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti.

77. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññivādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Asaññivādo

78. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha uddhamāghātanikā asaññivādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?”

79. “‘Rūpī attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti...pe... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti.

80. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññivādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Nevasaññināsaññivādo

81. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā, uddhamāghātanaṃ nevasaññināsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanaṃ nevasaññināsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?”

82. “‘Rūpī attā hoti arogo paraṃ marañā nevasaññīnāsaññī’ ti naṃ paññapenti ‘arūpī attā hoti... pe... rūpī ca arūpī ca attā hoti... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti arogo paraṃ marañā nevasaññīnāsaññī’ ti naṃ paññapenti.

83. “‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanāṃ nevasaññīnāsaññīṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanāṃ nevasaññīnāsaññīṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Ucchedavādo

84. “‘Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?’

85. “‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi [[evaṃdiṭṭhī \(ka. pī.\)](#)] – ‘yato kho, bho, ayaṃ attā rūpī cātumahābhūṭiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

86. “‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabaḷikārāhārahakkho. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

87. “‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

88. “‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘‘ananto ākaso’’ ti ākāsānañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

89. “‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso ākāsānañcāyatanāṃ samatikkamma ‘‘anantaṃ viññāṇa’’ nti viññāṇañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

90. “‘Tamañño evamāha – ‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘‘natthi kiñci’’ ti ākiñcaññāyatanūpago. Taṃ tvaṃ na jānāsi na

passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotī”ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

91. ‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinnō hoti. Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanaṃ samatikkamma ‘santametaṃ paṇītameta’ nti nevasaññānāsaññāyatanaṃ upago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotī”ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

92. ‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Diṭṭhadhammanibbānavādo

93. ‘Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi?

94. ‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi – ‘yato kho, bho, ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī”ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

95. ‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesam vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho, bho, ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī”ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

96. ‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha vitakkitaṃ vicāritaṃ, etenaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī”ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

97. ‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī”ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

98. “Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, yaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha sukhamiti cetaso ābhogo, etenetaṃ oḷārikaṃ akkhāyati. Yato kho, bho, yaṃ attā sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvata kho, bho, yaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti’ ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

99. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti, sabbe te imeheva pañcahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

100. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

101. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.

102. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

103. “Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

104. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Paritassitavipphanditavāro

105. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

106. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

107. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ

paritassitavipphanditameva.

108. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

109. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

110. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

111. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

112. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

113. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātaṃ nevasaññināsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

114. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattaḥi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

115. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

116. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

117. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

Phassapaccayāvāro

118. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

119. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

120. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.

121. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

122. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.

123. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

124. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanam saññim attānam paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.

125. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanam asaññim attānam paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

126. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanam nevasaññināsaññim attānam paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

127. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññapenti satahi vatthūhi, tadapi phassapaccayā.

128. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānam paññapenti pañcahi vatthūhi, tadapi phassapaccayā.

129. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantam ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

130. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantam ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

Netam ṭhānam vijjativāro

131. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassatam attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

132. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekacca asassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

133. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

134. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

135. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

136. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

137. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

138. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

139. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

140. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

141. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

142. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

143. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

Diṭṭhigatikādhiṭṭhānavatṭakathā

144. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā...pe... yepi te samaṇabrāhmaṇā antānantikā... yepi te samaṇabrāhmaṇā amarāvikkhepikā... yepi te samaṇabrāhmaṇā adhiccasamuppannikā... yepi te samaṇabrāhmaṇā pubbantakappikā... yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā... yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā... yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā... yepi te samaṇabrāhmaṇā ucchedavādā... yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā... yepi te samaṇabrāhmaṇā aparantakappikā... yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Vivaṭṭakathādi

145. “Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

146. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

“Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ [udakarahadaṃ (sī. syā. pī.)] othareyya. Tassa evamassa – ‘ye kho keci imasmim udakadahe oḷārikā pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti’ ti; evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

147. “Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati. Yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā. Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

“Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni [vaṇṭūpanibandhanāni (sī. pī.), vaṇṭapaṭibaddhāni (ka.)], sabbāni tāni tadanvayāni bhavanti; evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati, yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā, kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā” ti.

148. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ, bhante, dhammapariyāyo” ti? “Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ atthajālanti pi naṃ dhārehi, dhammajālanti pi naṃ dhārehi, brahmajālanti pi naṃ dhārehi, diṭṭhijālanti pi naṃ dhārehi, anuttaro saṅgānavijayoti pi naṃ dhārehi” ti. Idamavoca bhagavā.

149. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmiñca pana veyyākaraṇasmim bhañṇamāne dasasahassī [sahassī (katthaci)] lokadhātu akampitthāti.

Brahmajālasuttaṃ niṭṭhitaṃ paṭhamam.

2. Sāmaññaphalasuttaṃ

Rājāmaccaṭṭhā

150. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane mahatā bhikkhusaṅghena saddhim aḍḍhatelasehi bhikkhusatehi. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya rājāmaccaparivuto uparipāsādavaragato nisinna hoti. Atha kho rājā māgadho ajātasattu vedehiputto tadahuposathe udānaṃ udānesī – “ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaṇīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasīdeyyā” ti?

151. Evaṃ vutte, aññataro rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo pūraṇaṃ kassapaṃ payirupāsatu. Appeva nāma devassa pūraṇaṃ kassapaṃ payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

152. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, makkhalī gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo makkhalīṃ gosālaṃ payirupāsatu. Appeva nāma devassa makkhalīṃ gosālaṃ payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

153. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo ajitaṃ kesakambalaṃ payirupāsatu. Appeva nāma devassa ajitaṃ kesakambalaṃ payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

154. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, pakudho [pakuddho (sī.)] kaccāyano saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo pakudhaṃ kaccāyanaṃ payirupāsatu. Appeva nāma devassa pakudhaṃ kaccāyanaṃ payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

155. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, sañcayo [sañjayo (sī. syā.)] belaṭṭhaputto [belaṭṭhiputto (sī.), velaṭṭhaputto (syā.)] saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo sañcayaṃ belaṭṭhaputtam payirupāsatu. Appeva nāma devassa sañcayaṃ belaṭṭhaputtam payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

156. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtam etadavoca – “ayaṃ, deva, nigaṇṭho nāṭaputto [nāṭhaputto (sī.), nāṭaputto (pī.)] saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo nigaṇṭhaṃ nāṭaputtam payirupāsatu. Appeva nāma devassa nigaṇṭhaṃ nāṭaputtam payirupāsato cittaṃ pasīdeyyā”ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṅhī ahoṣi.

Komārabhaccajīvakakathā

157. Tena kho pana samayena jīvako komārabhacco rañño māgadhasa ajātasattussa vedehiputtassa avidūre tuṅhībhūto nisinnō hoti. Atha kho rājā māgadho ajātasattu vedehiputto jīvakaṃ komārabhaccaṃ etadavoca – “tvaṃ pana, samma jīvaka, kiṃ tuṅhī”ti? “Ayaṃ, deva, bhagavā arahaṃ sammāsambuddho amhākaṃ ambavane viharati mahatā bhikkhusaṅghena saddhiṃ adḍhatejasehi bhikkhusatehi. Taṃ kho pana bhagavantaṃ [bhagavantaṃ gotamaṃ (sī. ka. pī.)] evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā’ti. Taṃ devo bhagavantaṃ payirupāsatu. Appeva nāma devassa bhagavantaṃ payirupāsato cittaṃ pasīdeyyā”ti.

158. “Tena hi, samma jīvaka, hatthiyānāni kappāpehī”ti. “Evaṃ, devā”ti kho jīvako komārabhacco rañño māgadhasa ajātasattussa vedehiputtassa paṭissuṇitvā pañcamattāni hatthinikāsātāni kappāpetvā rañño ca ārohaṇīyaṃ nāgaṃ, rañño māgadhasa ajātasattussa vedehiputtassa

paṭivedesi – “kappitāni kho te, deva, hatthiyānāni, yassadāni kālaṃ maññasī”ti.

159. Atha kho rājā māgadho ajātasattu vedehiputto pañcasu hatthinikāsatesu paccekā itthiyo āropetvā ārohaṇīyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi mahaccarājānubhāvena, yena jīvakkassa komārabhaccassa ambavanam tena pāyāsi.

Atha kho rañño māgadhasa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṃ, ahu chambhitattam, ahu lomahaṃso. Atha kho rājā māgadho ajātasattu vedehiputto bhīto samviggo lomahaṭṭhajāto jīvakaṃ komārabhaccam etadavoca – “kacci maṃ, samma jīvaka, na vañcesi? Kacci maṃ, samma jīvaka, na palambhesi? Kacci maṃ, samma jīvaka, na paccatthikānam desi? Kathaṇhi nāma tāva mahato bhikkhusaṅghassa aḍḍhateḷasānam bhikkhusatānam neva khipitasaddo bhavissati, na ukkāsitassaddo na nigghoso”ti.

“Mā bhāyi, mahārāja, mā bhāyi, mahārāja. Na taṃ deva, vañcemi; na taṃ, deva, palambhāmi; na taṃ, deva, paccatthikānam demi. Abhikkama, mahārāja, abhikkama, mahārāja, ete maṅḍalamāle dīpā [padīpā (sī. syā.)] jhāyantī”ti.

Sāmaññaphalapucchā

160. Atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā, pattikova [padikova (syā.)] yena maṅḍalamāḷassa dvāraṃ tenupasaṅkami; upasaṅkamitvā jīvakaṃ komārabhaccam etadavoca – “kahaṃ pana, samma jīvaka, bhagavā”ti? “Eso, mahārāja, bhagavā; eso, mahārāja, bhagavā majjhimam thambham nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassa”ti.

161. Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā māgadho ajātasattu vedehiputto tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅgham anuviloketvā rahadamiva vippasannaṃ udānam udānesi – “iminā me upasamena udayabhaddo [udāyibhaddo (sī. pī.)] kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato”ti. “Agamā kho tvam, mahārāja, yathāpema”nti. “Piyo me, bhante, udayabhaddo kumāro. Iminā me, bhante, upasamena udayabhaddo kumāro samannāgato hotu yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.

162. Atha kho rājā māgadho ajātasattu vedehiputto bhagavantaṃ abhivādetvā, bhikkhusaṅghassa añjaliṃ paṇāmetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca – “puccheyyāmaham, bhante, bhagavantaṃ kiñcideva desaṃ [kiñcideva desaṃ lesamattam (syā. kam. ka.)]; sace me bhagavā okāsam karoti pañhassa veyyākaraṇāyā”ti. “Puccha, mahārāja, yadākaṅkhasī”ti.

163. “Yathā nu kho imāni, bhante, puthusippāyatanāni, seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷarikā kappakā nhāpakā [nahāpikā (sī.), nhāpikā (syā.)] sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṃgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikam sippaphalam upajīvanti; te tena attānam sukhenti piṇenti [piṇenti (katthaci)], mātāpitaro sukhenti piṇenti, puttadāraṃ sukhenti piṇenti, mittāmacce sukhenti piṇenti, samaṇabrāhmaṇesu [samaṇesu brāhmaṇesu (ka.)] uddhaggikam dakkhiṇam patitṭhapenti sovaggikam sukhavipākam saggasaṃvattanikam. Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikam sāmaññaphalam paññāpetu”nti?

164. “Abhijānāsi no tvam, mahārāja, imaṃ pañham aññe samaṇabrāhmaṇe pucchitā”ti? “Abhijānāmaham, bhante, imaṃ pañham aññe samaṇabrāhmaṇe pucchitā”ti. “Yathā katham pana te,

mahārāja, byākarimṣu, sace te agaru bhāsassū’ ti. ‘Na kho me, bhante, garu, yatthassa bhagavā nisinno, bhagavantarūpo vā’ ti [cāti (sī. ka.)]. ‘Tena hi, mahārāja, bhāsassū’ ti.

Pūraṇakassapavādo

165. ‘Ekamidāhaṃ, bhante, samayaṃ yena pūraṇo kassapo tenupasaṅkami; upasaṅkamitvā pūraṇena kassapena saddhiṃ sammodiṃ. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, pūraṇaṃ kassapaṃ etadavocaṃ – ‘yathā nu kho imāni, bho kassapa, puthusippāyatanāni, seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakaṃ uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā ālārikā kappakā nhāpakā sūdā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānīpi evaṃgatāni puthusippāyatanāni- te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti; te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhapenti sovaḅḅhikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho, bho kassapa, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?’

166. ‘Evaṃ vutte, bhante, pūraṇo kassapo maṃ etadavoca – ‘karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato socayato, socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātāpayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantha tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalāṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃ āgamo’ ti. Itthaṃ kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi.

‘Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathaṃhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijjite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, pūraṇassa kassapassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamaṇo, anattamanavācaṃ anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto [anikkujjento (syā. kaṃ. ka.)] utṭhāyāsānā pakkamiṃ [pakkāmiṃ (sī. syā. kaṃ. pī.)].

Makkhaligosālavādo

167. ‘Ekamidāhaṃ, bhante, samayaṃ yena makkhali gosālo tenupasaṅkamiṃ; upasaṅkamitvā makkhalinā gosālena saddhiṃ sammodiṃ. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, makkhaliṃ gosālaṃ etadavocaṃ – ‘yathā nu kho imāni, bho gosāla, puthusippāyatanāni...pe... sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?’

168. ‘Evaṃ vutte, bhante, makkhali gosālo maṃ etadavoca – ‘natthi mahārāja hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū [ahetu (katthaci)] apaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā, ahetū apaccayā sattā visujjhanti. Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhāṃ [sukhañca dukkhañca (syā.)] paṭisaṃvedenti. Cuddasa kho paṇimāni yonipamukhasatasahassāni saṭṭhi

ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha purisabhūmiyo ekūnapaññaṣa ājīvakasate ekūnapaññaṣa paribbājakasate ekūnapaññaṣa nāgāvāsasate vīse indriyasate tiṃse nirayasate chattimṣa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta nigaṇṭhigabbhā satta devā satta mānusā satta pisācā satta sarā satta pavuṭṭā [sapuṭṭā (ka.), pabuṭṭā (sī.)] satta pavuṭṭasatāni satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino [mahākappuno (ka. sī. pī.)] satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmī’ ti hevaṃ natthi. Doṇamite sukhadukkhe pariyaṅkate saṃsāre, natthi hāyanaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti’ ti.

169. ‘Itthaṃ kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, makkhalissa gosālassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

Ajitakesakambalavādo

170. ‘Ekamidāhaṃ, bhante, samayaṃ yena ajito kesakambalo tenupasaṅkamiṃ; upasaṅkamtivā ajitena kesakambalena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinna kho ahaṃ, bhante, ajitaṃ kesakambalaṃ etadavocaṃ – ‘yathā nu kho imāni, bho ajita, puthusippāyatanāni...pe... sakkā nu kho, bho ajita, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetu’nti?

171. ‘Evaṃ vutte, bhante, ajito kesakambalo maṃ etadavoca – ‘natthi, mahārāja, dinnam, natthi yiṭṭhaṃ, natthi hutam, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayam loko [paraloko (syā.)], natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.), samaggatā (syā.)] sammāpaṭipannā, ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātumahābhūtikā ayam puriso, yadā kālaṅkaroti, pathavī pathavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipaṅcamā purisā mataṃ ādāya gacchanti. Yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo. Dattupaññattaṃ yadidaṃ dānam. Tesam tucchaṃ musā vilāpo ye kecī atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti, na honti paraṃ maraṇā’ ti.

172. ‘Itthaṃ kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, ajitassa kesakambalassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

Pakudhakaccāyanavādo

173. ‘Ekamidāhaṃ, bhante, samayaṃ yena pakudho kaccāyano tenupasaṅkamiṃ; upasaṅkamtivā

pakudhena kaccāyanena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, pakudhaṃ kaccāyanaṃ etadavocaṃ – ‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni...pe... sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?

174. “Evaṃ vutte, bhante, pakudho kaccāyano maṃ etadavoca – ‘sattime, mahārāja, kāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādheṇti, nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame – ime satta kāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādheṇti, nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kiñci [kañci (kaṃ.)] jīvītā voropeti; sattannaṃ tveva [sattannaṃ yeva (sī. syā. kaṃ. pī.)] kāyānamantarena satthaṃ vivaramanupatā’ti.

175. “Itthaṃ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, pakudhassa kaccāyanassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

Nigaṇṭhanāṭaputtavādo

176. “Ekamidāhaṃ, bhante, samayaṃ yena nigaṇṭho nāṭaputto tenupasaṅkamim; upasaṅkamtivā nigaṇṭhena nāṭaputtena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ – ‘yathā nu kho imāni, bho aggivessana, puthusippāyatanāni...pe... sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?

177. “Evaṃ vutte, bhante, nigaṇṭho nāṭaputto maṃ etadavoca – ‘idha, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Kathañca, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti? Idha, mahārāja, nigaṇṭho sabbavāriyārīto ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca. Evaṃ kho, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Yato kho, mahārāja, nigaṇṭho evaṃ cātuyāmasaṃvarasaṃvuto hoti; ayaṃ vuccati, mahārāja, nigaṇṭho [nigaṇṭho nāṭaputto (syā. ka.)] gatatto ca yatatto ca ṭhitatto cā’ti.

178. “Itthaṃ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

Sañcayabelaṭṭhaputtavādo

179. “Ekamidāhaṃ, bhante, samayaṃ yena sañcayo belatṭhaputto tenupasaṅkamim; upasaṅkamtivā sañcayena belatṭhaputtena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ

vītisāretvā ekamantaṃ nisīdim. Ekamantaṃ nisinno kho ahaṃ bhante, sañcayaṃ belaṭṭhaputtaṃ etadavocaṃ – ‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni...pe... sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?

180. “Evaṃ vutte, bhante, sañcayo belaṭṭhaputto maṃ etadavoca – ‘atthi paro lokoti iti ce maṃ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naṃ byākareyyaṃ. Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no. Natthi paro loko...pe... atthi ca natthi ca paro loko...pe... nevatthi na natthi paro loko...pe... atthi sattā opapātikā...pe... natthi sattā opapātikā...pe... atthi ca natthi ca sattā opapātikā...pe... nevatthi na natthi sattā opapātikā...pe... atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... atthi ca natthi ca sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... nevatthi na natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... hoti tathāgato paraṃ maraṇā...pe... na hoti tathāgato paraṃ maraṇā...pe... hoti ca na ca hoti tathāgato paraṃ maraṇā...pe... neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce me assa, neva hoti na na hoti tathāgato paraṃ maraṇāti iti te naṃ byākareyyaṃ. Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

181. “Itthaṃ kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘ayañca imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūlho. Kathaṃhi nāma sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākarissati’ti. Tassa mayhaṃ, bhante, etadahosi – ‘kathaṃhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetappaṃ maññeyyā’ti. So kho ahaṃ, bhante, sañcayassa belaṭṭhaputtassa bhāsitaṃ neva abhinandiṃ nappaṭikkosim. Anabhinanditvā appaṭikkositvā anattamanaṃ anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto utthāyāsanaṃ pakkamim.

Paṭhamasandiṭṭhikasāmaññaphalaṃ

182. “Sohaṃ, bhante, bhagavantampi pucchāmi – ‘yathā nu kho imāni, bhante, puthusippāyatanāni seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakaṃ uggā rājavuttā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā ālarikā kappakā nhāpakā sūdā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānīpi evaṃgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho me, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’nti?

183. “Sakkā, mahārāja. Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, mahārāja, idha te assa puriso dāso kammakāro [kammakāro (sī. syā. kaṃ. pī.)] pubbuṭṭhāyī pacchānipatī kinkārapaṭissāvī manāpacārī piyavādī mukhullokako [mukhullokiko (syā. kaṃ. ka.)]. Tassa evamassa – ‘acchariyaṃ, vata bho, abbhutaṃ, vata bho, puññānaṃ gati, puññānaṃ vipāko. Ayañhi rājā māgadho ajātasattu vedehiputto manusso; ahampi manusso. Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti, devo maññe. Ahaṃ panamhissa dāso kammakāro pubbuṭṭhāyī pacchānipatī kinkārapaṭissāvī manāpacārī piyavādī mukhullokako. So vatassāhaṃ puññāni kareyyaṃ. Yaṃnūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke. Taṃ ce te purisā evamāroceyyuṃ – ‘yagge deva jāneyyāsi, yo te so puriso [yo te puriso (sī. ka.)] dāso kammakāro pubbuṭṭhāyī pacchānipatī

kiṅkārappaṭissāvī manāpacārī piyavādī mukhullokako; so, deva, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti. Api nu tvaṃ evaṃ vadeyyāsi – ‘etu me, bho, so puriso, punadeva hotu dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārappaṭissāvī manāpacārī piyavādī mukhullokako'ti?

184. “No hetam, bhante. Atha kho naṃ mayameva abhivādeyyāmapī, paccuṭṭheyyāmapī, āsanenapī nimanteyyāma, abhinimanteyyāmapī naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāma”ti.

185. “Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ no vā”ti? “Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ sāmāññaphala”nti. “Idaṃ kho te, mahārāja, mayā paṭhamam diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññatta”nti.

Dutiyasandiṭṭhikasāmāññaphalaṃ

186. “Sakkā pana, bhante, aññampi evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññapetu”nti? “Sakkā, mahārāja. Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, mahārāja, idha te assa puriso kassako gahapatiko karakārako rāsivaḍḍhako. Tassa evamassa – ‘acchariyaṃ vata bho, abbhutaṃ vata bho, puññānaṃ gati, puññānaṃ vipāko. Ayañhi rājā māgadho ajātasattu vedehiputto manusso, ahampi manusso. Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti, devo maññe. Ahaṃ panamhissa kassako gahapatiko karakārako rāsivaḍḍhako. So vatassāham puññāni kareyyam. Yaṃnūnāham kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya”nti.

“So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke. Taṃ ce te purisā evamāroceyyuṃ – ‘yagghe, deva jāneyyāsi, yo te so puriso [yo te puriso (sī.)] kassako gahapatiko karakārako rāsivaḍḍhako; so deva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke”ti. Api nu tvaṃ evaṃ vadeyyāsi – ‘etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakārako rāsivaḍḍhako’ti?

187. “No hetam, bhante. Atha kho naṃ mayameva abhivādeyyāmapī, paccuṭṭheyyāmapī, āsanenapī nimanteyyāma, abhinimanteyyāmapī naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāma”ti.

188. “Taṃ kiṃ maññasi, mahārāja? Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ no vā”ti? “Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ sāmāññaphala”nti. “Idaṃ kho te, mahārāja, mayā dutiyaṃ diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññatta”nti.

Pañītataraśāmāññaphalaṃ

189. “Sakkā pana, bhante, aññampi diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññapetuṃ imehi sandiṭṭhikehi sāmāññaphalehi abhikkantarañca pañītarañcā”ti? “Sakkā, mahārāja. Tena hi, mahārāja, suṇohi, sādhuṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho rājā māgadho

ajātasattu vedehiputto bhagavato paccassosi.

190. Bhagavā etadavoca – ‘‘idha, mahārāja, tathāgato loka uppajjati arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇḍitaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

191. ‘‘Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhāti. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādhō gharāvāso rajopatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.

192. ‘‘So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

193. ‘‘So evaṃ pabbajito samāno pātimokkhasaṃvaraṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammaṃ samannāgato kusaleṇa, parisuddhājīvo sīlasampanno, indriyesu guttadvāro [guttadvāro, bhojane mattaññū (ka.)], satisampajaññaṃ samannāgato, santuṭṭho.

Cūlasīlaṃ

194. ‘‘Kathaṇca, mahārāja, bhikkhu sīlasampanno hoti? Idha, mahārāja, bhikkhu pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapaṇābhūtāhitānukampī viharati. Idampissa hoti sīlasmiṃ.

‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Idampissa hoti sīlasmiṃ.

‘‘Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Idampissa hoti sīlasmiṃ.

‘‘Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Idampissa hoti sīlasmiṃ.

‘‘Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya; amutra vā sutvā na imesaṃ akkhātā, amusaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Idampissa hoti sīlasmiṃ.

‘‘Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Idampissa hoti sīlasmiṃ.

‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. Idampissa hoti sīlasmiṃ.

“Bījagāmbhūtagāmasamārambhā paṭivirato hoti...pe... ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāspaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti. Idampissa hoti sīlasmim.

Cūlasīlam nitṭhitam.

Majjhimasīlam

195. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmbhūtagāmasamārambham anuyuttā viharanti. Seyyathidaṃ – mūlabījāṃ khandhabījāṃ phaḷubījāṃ aggabījāṃ bījabījameva pañcamaṃ, iti evarūpā bījagāmbhūtagāmasamārambhā paṭivirato hoti. Idampissa hoti sīlasmim.

196. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogam anuyuttā viharanti. Seyyathidaṃ – annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ, iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti. Idampissa hoti sīlasmim.

197. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti. Seyyathidaṃ – naccam gītam vāditaṃ pekkham akkhānam pañissaram vetālam kumbhathūṇam sobhanakam caṇḍālam vaṃsam dhovanaṃ hatthiyuddham assayuddham mahimsayuddham usabhayuddham ajayuddham meṇḍayuddham kukkuṭayuddham vaṭṭakayuddham daṇḍayuddham muṭṭhiyuddham nibbuddham uyyodhikam balaggaṃ senābyūham anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato hoti. Idampissa hoti sīlasmim.

198. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogam anuyuttā viharanti. Seyyathidaṃ – aṭṭhapadam dasapadam ākāsam pariḥārapatham santikam khalikam ghaṭikam salākahattham akkham paṅgacīram vaṅkakaṃ mokkhacikam ciṅgulikam pattāḷhakaṃ rathakam dhanukam akkharikam manesikam yathāvajjam iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti. Idampissa hoti sīlasmim.

199. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayanaṃ anuyuttā viharanti. Seyyathidaṃ – āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam uddalomim ekantalomim kaṭṭissam koseyyam kuttakam hatthatharam assattharam rathattharam ajinappaveṇim kadalmigapavarapaccattharaṇam sauttaracchadam ubhatolohitakūpadhānam iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti. Idampissa hoti sīlasmim.

200. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānānuyogam anuyuttā viharanti. Seyyathidaṃ – ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇam mukhalepanaṃ hatthabandham sikhābandham daṇḍam nālikam asim [khaggaṃ (sī. pī.), asim khaggaṃ (syā. kam.), khaggaṃ asim (ka.)] chattam citrupāhanaṃ uñhīsam maṇim vālabījaniṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato hoti. Idampissa hoti sīlasmim.

201. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti. Seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ kumārakathaṃ kumārikathaṃ (ka.)] sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti. Idampissa hoti sīlasmim̃.

202. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti. Seyyathidaṃ – na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggaḥito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti. Idampissa hoti sīlasmim̃.

203. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti. Seyyathidaṃ – raññaṃ, rājamahāmattānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ – ‘idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā’ ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato hoti. Idampissa hoti sīlasmim̃.

204. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigīmsitāro ca. Iti evarūpā kuhanalapanā paṭivirato hoti. Idampissa hoti sīlasmim̃”.

Majjhimasīlaṃ niṭṭhitaṃ.

Mahāsīlaṃ

205. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti. Seyyathidaṃ – aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnāṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohithomaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim̃.

206. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti. Seyyathidaṃ – maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārilakkhaṇaṃ dāsialakkhaṇaṃ dāsialakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim̃.

207. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti. Seyyathidaṃ – raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ

bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

208. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathidaṃ – candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamaṇaṃ bhavissati, candimasūriyānaṃ uppathagamaṇaṃ bhavissati, nakkhattānaṃ pathagamaṇaṃ bhavissati, nakkhattānaṃ uppathagamaṇaṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

209. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathidaṃ – suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

210. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathidaṃ – āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṅkīraṇaṃ vikīraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakarānaṃ jīvhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ siriwhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

211. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathidaṃ – santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraatikicchā, mūlabhesajjānaṃ anuppadānaṃ, osadhīnaṃ paṭimokkho iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

212. “Sa kho so, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasamvarato. Seyyathāpi – mahārāja, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato; evameva kho, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasamvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu sīlasampanno hoti.

Mahāsīlaṃ niṭṭhitaṃ.

Indriyasamvaro

213. “Kathaṅca, mahārāja, bhikkhu indriyesu guttadvāro hoti? Idha, mahārāja, bhikkhu cakkhunā

rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.

Satisampajaññaṃ

214. “Kathaṅca, mahārāja, bhikkhu satisampajaññaṃ samannāgato hoti? Idha, mahārāja, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiññite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃ sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsire tuḥṭibhāve sampajānakārī hoti. Evaṃ kho, mahārāja, bhikkhu satisampajaññaṃ samannāgato hoti.

Santoso

215. “Kathaṅca, mahārāja, bhikkhu santuṭṭho hoti? Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evameva kho, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Evaṃ kho, mahārāja, bhikkhu santuṭṭho hoti.

Nīvaraṇappahānaṃ

216. “So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaṃ samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhantaṃ piṇḍapātipaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.

217. “So abhiññaṃ loke pahāya vigatābhiññhena cetasā viharati, abhiññhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannaccitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhantaṃ vūpasantaccitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

218. “Seyyathāpi, mahārāja, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyuṃ. So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ kareyya [byantīkareyya (sī. syā. kaṃ.)], siyā cassa uttarim avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ. Tassa me te kammantā samijjihimsu. Sohaṃ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ akāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārabharaṇāyā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

219. “Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bālāhagilāno; bhatañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya; bhantaṃ cassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito

bāḷhagilāno; bhattañca me nacchādesi, na ca me āsi [na cassa me (ka.)] kāye balamattā. Somhi etarahi tamhā ābādā mutto; bhattañca me chādeti, atthi ca me kāye balamattā'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

220. “Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena [ubbayena (sī. ka.)], na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena. Natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

221. “Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṃgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṃgamo. Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

222. “Seyyathāpi, mahārāja, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. So aparena samayena taṃ kantāraṃ nitthareyya sotthinā, gāmantaṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ dubbhikkhaṃ sappaṭibhayaṃ. Somhi etarahi taṃ kantāraṃ nitthiṇṇo sotthinā, gāmantaṃ anupatto khemaṃ appaṭibhaya’nti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

223. “Evameva kho, mahārāja, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

224. “Seyyathāpi, mahārāja, yathā āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

225. “Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

Paṭhamajjhānaṃ

226. “So vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

227. “Seyyathāpi, mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī; evameva kho, mahārāja, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantatarañca paṇītatarañca.

Dutiyaṃ jhānaṃ

228. “Puna caparaṃ, mahārāja, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

229. “Seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kaṃ. ka.)] tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālenakālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, mahārāja, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.

Tatiyajjhānaṃ

230. “Puna caparaṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhaṇca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti, tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

231. “Seyyathāpi, mahārāja, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni [paripphuṭṭhāni (pī.)], nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.

Catutthajjhānaṃ

232. “Puna caparaṃ, mahārāja, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

233. “Seyyathāpi, mahārāja, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.

Vipassanāññaṃ

234. “So [puna caparaṃ mahārāja bhikkhu so (ka.)] evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpettikasambhavo odanakummāsūpacayo aniccucchādāna-parimaddāna-bhedāna-viddhaṃsana-dhammo; idaṇca pana me viññānaṃ ettha sitaṃ ettha paṭibaddha’ nti.

235. “Seyyathāpi, mahārāja, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho

vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā [pītakaṃ vā lohitaṃ vā (ka.)] odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato accho vippasanno anāvilo sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idaṅca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’ nti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṅga paṇītataṅga.

Manomayiddhiñāṇaṃ

236. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.

237. “Seyyathāpi, mahārāja, puriso muñjamaṃ ṭhikaṃ pavāheyya [pabbāheyya (syā. ka.)]. Tassa evamassa – ‘ayaṃ muñjo, ayaṃ ṭhikā, añña muñjo, añña ṭhikā, muñjamaṃ tveva ṭhikā pavāḷhā’ ti [pabbāḷhāti (syā. ka.)]. Seyyathā vā pana, mahārāja, puriso asiṃ kosiyaṃ pavāheyya. Tassa evamassa – ‘ayaṃ asi, ayaṃ kosi, añña asi, añña kosi, kosiyaṃ tveva asi pavāḷho’ ti. Seyyathā vā pana, mahārāja, puriso ahiṃ karaṇḍā uddhareyya. Tassa evamassa – ‘ayaṃ ahi, ayaṃ karaṇḍo. Añña ahi, añña karaṇḍo, karaṇḍā tveva ahi ubbhato’ ti [uddharito (syā. ka.)]. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṅga paṇītataṅga.

Iddhividhañāṇaṃ

238. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udake. Udakepi abhijjamāne gacchati [abhijjamāno (sī. ka.)] seyyathāpi pathaviyā. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candīmasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti.

239. “Seyyathāpi, mahārāja, dakkho kumbhakāro vā kumbhakārantevāsī vā superikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākāṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, mahārāja, dakkho dantakāro vā dantakārantevāsī vā superikammakatasmīṃ dantasmīṃ yaṃ yadeva dantavikatiṃ ākāṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā superikammakatasmīṃ suvaṇṇasmīṃ yaṃ yadeva suvaṇṇavikatiṃ ākāṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udake. Udakepi abhijjamāne gacchati seyyathāpi pathaviyā. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candīmasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmasati

parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantatarañca paṇītatarañca.

Dibbasotaññaṃ

240. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

241. “Seyyathāpi, mahārāja, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi [mutiṅgasaddampi (sī. pī.)] saṅkhapaṇavadindimasaddampi [saṅkhapaṇavadeṇḍimasaddampi (sī. pī.), saṅkhasaddampi paṇavasaddampi dendimasaddampi (syā. kaṃ.)]. Tassa evamassa – ‘bherisaddo’ itipi, ‘mudiṅgasaddo’ itipi, ‘saṅkhapaṇavadindimasaddo’ itipi [saṅkhasaddo itipi paṇavasaddo itipi dendimasaddo itipi (syā. kaṃ.)]. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantatarañca paṇītatarañca.

Cetopariyaññaṃ

242. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

243. “Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā maṇḍanañātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇika’nti jāneyya, akaṇikaṃ vā ‘akaṇika’nti jāneyya; evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantatarañca paṇītatarañca.

Pubbenivāsānussatiññaṃ

244. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhinīharati abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe, ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati.

245. “Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya. So tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ [agañcham (syā. kaṃ.)], tatrāpi evaṃ aṭṭhāsiṃ, evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahoṣiṃ, tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ, evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahoṣiṃ, somhi tamhā gāmā sakamyeva gāmaṃ paccāgato’ ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhinīharati abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe, ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti, iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītaraṇca.

Dibbacakkhuññaṃ

246. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

247. “Seyyathāpi, mahārāja, majjhe siṅghātake pāsādo. Tattha cakkhumā puriso t̥hito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante [rathiyāpi rathim sañcarante (sī.), rathiyāya vithim sañcarantepi (syā.)] majjhe siṅghātake nisinnepi. Tassa evamassa – ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhe siṅghātake nisinnā’ ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ

duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti. 'Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.

Āsavakkhayañāṇaṃ

248. "So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, 'vimuttasmiṃ vimuttami'ti ñāṇaṃ hoti, 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

249. "Seyyathāpi, mahārāja, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre tṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa – 'ayaṃ kho udakarahado accho vippasanno anāvilo. Tatthime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī'ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. 'So idaṃ dukkha'nti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. 'Ime āsavāti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, 'vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Idaṃ kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca. Imasmā ca pana, mahārāja, sandiṭṭhikā sāmāññaphalā aññaṃ sandiṭṭhikaṃ sāmāññaphalaṃ uttaritaraṃ vā paṇītataraṃ vā natthī'ti.

Ajātasattuupāsakattapaṭivedanā

250. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca – "abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ, bhante, bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yohaṃ pitaraṃ dhammikaṃ dhammarājānaṃ issariyakāraṇā jīvitā voropesiṃ. Tassa me, bhante bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā'ti.

251. "Taggha tvaṃ, mahārāja, accayo accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā voropesi. Yato ca kho tvaṃ, mahārāja, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, mahārāja, ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati'ti.

252. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto bhagavantam etadavoca – “handā ca dāni mayam, bhante, gacchāma bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni tvam, mahārāja, kālam maññasi”ti. Atha kho rājā māgadho ajātasattu vedehiputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uttḥāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

253. Atha kho bhagavā acirapakkantassa rañño māgadhassa ajātasattussa vedehiputtassa bhikkhū āmantesi – “khatāyam, bhikkhave, rājā. Upahatāyam, bhikkhave, rājā. Sacāyam, bhikkhave, rājā pitaram dhammikaṃ dhammarājānaṃ jīvitaṃ na voropessatha, imasmiññeva āsane virajam vītamalam dhammacakkhum uppajjissathā”ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Sāmaññaphalasuttaṃ niṭṭhitaṃ dutiyam.

3. Ambaṭṭhasuttaṃ

254. Evaṃ me sutam – ekaṃ samayam bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena icchānaṅgalaṃ nāma kosalaṇam brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṅḍe.

Pokkharasātivatthu

255. Tena kho pana samayena brāhmaṇo pokkharasāti ukkatṭham [pokkharasāti (sī.), pokkharasādi (pī.)] ajjhāvasati sattussadam satinaḥkaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājādāyam brahmadeyyam. Assosi kho brāhmaṇo pokkharasāti – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṅḍe. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ [bhagavāti (syā. kam.), upariṇaṇaṇasuttādīsopi buddhagaṇakathāyam evameva dissati]. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam, sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanam hoti’ ti.

Ambaṭṭhamāṇavo

256. Tena kho pana samayena brāhmaṇassa pokkharasātissa ambaṭṭho nāma māṇavo antevāsī hoti ajjhāyako mantadharo tiṇṇam vedānam [bedānam (ka.)] pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo anuññātapaṭiññāto sake ācariyake tevijjake pāvacane – “yamahaṃ jānāmi, tam tvam jānāsi; yam tvam jānāsi tamahaṃ jānāmi” ti.

257. Atha kho brāhmaṇo pokkharasāti ambaṭṭham māṇavam āmantesi – “ayam, tāta ambaṭṭha, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṅḍe. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā, araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam, sāttham sabyañjanam

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti. Ehi tvaṃ tāta ambaṭṭha, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ jānāhi, yadi vā taṃ bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso, tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāma’’ti.

258. ‘‘Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi – ‘yadi vā taṃ bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso’’ti?

‘‘Āgatāni kho, tāta ambaṭṭha, amhākaṃ mantesu dvattiṃsa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anañña. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadathāvariyaṃpato sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti. Seyyathidaṃ – cakkarataṃ, hatthirataṃ, assarataṃ, maṇirataṃ, itthirataṃ, gahapatirataṃ, pariṇāyakarataṃnameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loka vivaṭṭacchada. Ahaṃ kho pana, tāta ambaṭṭha, mantānaṃ dātā; tvaṃ mantānaṃ paṭiggahetā’’ti.

259. ‘‘Evaṃ, bho’’ti kho ambaṭṭho māṇavo brāhmaṇassa pokkharasātissa paṭissutvā uṭṭhāyāsānā brāhmaṇaṃ pokkharasātīṃ abhivādetvā padakkhiṇaṃ katvā vaḷavārathamārūya sambahulehi māṇavakehi saddhiṃ yena icchānaṅgalavanasaṇḍo tena pāyāsī. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho ambaṭṭho māṇavo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ‘‘kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Tañhi mayaṃ bhavantaṃ gotamaṃ dassānāya idhūpasaṅkantā’’ti.

260. Atha kho tesāṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho ambaṭṭho māṇavo abhiññātakolañño ceva abhiññātassa ca brāhmaṇassa pokkharasātissa antevāsī. Agarū kho pana bhagavato evarūpehi kulaputtehi saddhiṃ kathāsallāpo hoti’’ti. Te ambaṭṭhaṃ māṇavaṃ etadavocaṃ – ‘‘eso ambaṭṭha vihāro saṃvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, vivarissati te bhagavā dvāra’’nti.

261. Atha kho ambaṭṭho māṇavo yena so vihāro saṃvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ. Pāvīsi ambaṭṭho māṇavo. Māṇavakāpi pavisitvā bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ambaṭṭho pana māṇavo caṅkamantopi nisinnena bhagavatā kañci kañci [kiñci kiñci (ka.)] kathaṃ sāraṇiyaṃ vītisāreti, ṭhitopi nisinnena bhagavatā kiñci kiñci kathaṃ sāraṇiyaṃ vītisāreti.

262. Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca – ‘‘evaṃ nu te, ambaṭṭha, brāhmaṇehi vuddhehi mahallakehi ācariyaṃpācariyehi saddhiṃ kathāsallāpo hoti, yathayidaṃ caraṃ tiṭṭhaṃ nisinnena mayā kiñci kiñci kathaṃ sāraṇiyaṃ vītisāreti’’ti?

Paṭhamaibbhavādo

263. ‘‘No hidaṃ, bho gotama. Gacchanta vā hi, bho gotama, gacchantena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati, ṭhito vā hi, bho gotama, ṭhitena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati, nisinna vā hi, bho gotama, nisinnena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati, sayāno vā hi, bho gotama, sayānena brāhmaṇo brāhmaṇena saddhiṃ

sallapitumarahati. Ye ca kho te, bho gotama, muṇḍakā samaṇakā ibbhā kaṇhā [kiṇhā (ka. sī. pī.)] bandhupādāpaccā, tehipi me saddhiṃ evaṃ kathāsallāpo hoti, yathariva bhotā gotamenā”ti. “Atthikavato kho pana te, ambaṭṭha, idhāgamaṇaṃ ahoṣi, yāyeva kho panatthāya āgaccheyyātha [āgaccheyyātho (sī. pī.)], tameva atthaṃ sādhukaṃ manasi kareyyātha [manasikareyyātho (sī. pī.)]. Avusitavāyeva kho pana bho ayaṃ ambaṭṭho māṇavo vusitamānī kimaññatra avusitattā”ti.

264. Atha kho ambaṭṭho māṇavo bhagavatā avusitavādena vuccamāno kupito anattamano bhagavantamaṃyeva khamṣento bhagavantamaṃyeva vambhento bhagavantamaṃyeva upavadamāno – “samaṇo ca me, bho, gotamo pāpito bhavissati”ti bhagavantaṃ etadavoca – “caṇḍā, bho gotama, sakyajāti; pharusā, bho gotama, sakyajāti; lahusā, bho gotama, sakyajāti; bhassā, bho gotama, sakyajāti; ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti [garukaronti (sī. syā. kam. pī.)], na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti. Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti”ti. Itiha ambaṭṭho māṇavo idaṃ paṭhamamaṃ sakyesu ibbhavādaṃ nipātesi.

Dutiyaibbhavādo

265. “Kiṃ pana te, ambaṭṭha, sakyā aparaddhu”nti? “Ekamidāhaṃ, bho gotama, samayaṃ ācariyassa brāhmaṇassa pokkharasātissa kenacideva karaṇīyena kapilavatthumaṃ agamaṣiṃ. Yena sakyānaṃ sandhāgāraṃ tenupasaṅkamimaṃ. Tena kho pana samayena sambahulā sakyā ceva sakyakumārā ca sandhāgāre [sandhāgāre (sī. pī.)] uccesu āsanesu nisinnā honti aññamaññaṃ aṅgulipatodakehi [aṅgulipatodakena (pī.)] sañjagghantā samkīlantā, aññadatthu mamaññeva maññe anujagghantā, na maṃ koci āsanenapi nimantesi. Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti”ti. Itiha ambaṭṭho māṇavo idaṃ dutiyaṃ sakyesu ibbhavādaṃ nipātesi.

Tatiyaibbhavādo

266. “Laṭukikāpi kho, ambaṭṭha, sakuṇikā sake kulāvake kāmālapinī hoti. Sakaṃ kho panetaṃ, ambaṭṭha, sakyānaṃ yadidaṃ kapilavatthumaṃ, nārahatāyasmā ambaṭṭho imāya appamattāya abhisajjitu”nti. “Cattārome, bho gotama, vaṇṇā – khattiyā brāhmaṇā vessā suddā. Imesañhi, bho gotama, catunnaṃ vaṇṇānaṃ tayo vaṇṇā – khattiyā ca vessā ca suddā ca – aññadatthu brāhmaṇasseva paricārakā sampajjanti. Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti”ti. Itiha ambaṭṭho māṇavo idaṃ tatiyaṃ sakyesu ibbhavādaṃ nipātesi.

Dāsiputtavādo

267. Atha kho bhagavato etadahosi – “atibālhaṃ kho ayaṃ ambaṭṭho māṇavo sakyesu ibbhavādena nimmādeti, yaṃnūnāhaṃ gottaṃ puccheyya”nti. Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca – “kathaṃ gottosi, ambaṭṭhā”ti? “Kaṇhāyanohamasmi, bho gotamā”ti. Porāṇaṃ kho pana te ambaṭṭha māṭāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti; dāsiputto tvamasī sakyānaṃ. Sakyā kho pana, ambaṭṭha, rājānaṃ okkākaṃ pitāmaṃ dahanti.

“Bhūtapubbaṃ, ambaṭṭha, rājā okkāko yā sā mahesī piyā manāpā, tassā puttassa rajjaṃ pariṇāmetukāmo jeṭṭhakumāre raṭṭhasmā pabbājesi – okkāmuḥkaṃ karakaṇḍaṃ [ukkāmuḥkaṃ karakaṇḍumaṃ (sī. syā.)] hatthinikaṃ sinisūraṃ [sinipuramaṃ (sī. syā.)]. Te raṭṭhasmā pabbājitā himavantapasse pokkharaniyā tīre mahāsākasaṇḍo, tattha vāsaṃ kappesumaṃ. Te jātisambhedabhayā

sakāhi bhaginīhi saddhiṃ saṃvāsaṃ kappesaṃ.

“Atha kho, ambaṭṭha, rājā okkāko amacce pārisajje āmantesi – ‘kahaṃ nu kho, bho, etarahi kumārā sammantī’ ti? ‘Atthi, deva, himavantapasse pokkharāṇiyā tīre mahāsākasaṇḍo, tatthetarahi kumārā sammanti. Te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ kappentī’ ti. Atha kho, ambaṭṭha, rājā okkāko udānaṃ udānesi – ‘sakyā vata, bho, kumārā, paramasakyā vata, bho, kumārā’ ti. Tadagge kho pana ambaṭṭha sakyā paññāyanti; so ca nesāṃ pubbapuriso.

“Rañño kho pana, ambaṭṭha, okkākassa disā nāma dāsī ahoṣi. Sā kaṇhaṃ nāma [sā kaṇhaṃ (pī.)] janesi. Jāto kaṇho pabyāhāsi – ‘dhovatha maṃ, amma, nahāpetha maṃ amma, imasmā maṃ asucismā parimocetha, atthāya vo bhavissāmi’ ti. Yathā kho pana ambaṭṭha etarahi manussā pisāce disvā ‘pisācā’ ti sañjānanti; evameva kho, ambaṭṭha, tena kho pana samayena manussā pisāce ‘kaṇhā’ ti sañjānanti. Te evamāhaṃsu – ‘ayaṃ jāto pabyāhāsi, kaṇho jāto, pisāco jāto’ ti. Tadagge kho pana, ambaṭṭha kaṇhāyanā paññāyanti, so ca kaṇhāyanānaṃ pubbapuriso. Iti kho te, ambaṭṭha, porāṇaṃ mātāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti, dāsiputto tvamasi sakyāna’ nti.

268. Evaṃ vutte, te māṇavakā bhagavantaṃ etadavocaṃ – ‘mā bhavaṃ gotamo ambaṭṭhaṃ atibālhaṃ dāsiputtavādena nimmādesi. Sujāto ca, bho gotama ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetu’ nti.

269. Atha kho bhagavā te māṇavake etadavoca – ‘sace kho tumhākaṃ māṇavakānaṃ evaṃ hoti – ‘dujjāto ca ambaṭṭho māṇavo, akulaputto ca ambaṭṭho māṇavo, appassuto ca ambaṭṭho māṇavo, akalyāṇavākkaraṇo ca ambaṭṭho māṇavo, duppañño ca ambaṭṭho māṇavo, na ca pahoti ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’ nti, tiṭṭhatu ambaṭṭho māṇavo, tumhe mayā saddhiṃ mantavho asmiṃ vacane. Sace pana tumhākaṃ māṇavakānaṃ evaṃ hoti – ‘sujāto ca ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’ nti, tiṭṭhatha tumhe; ambaṭṭho māṇavo mayā saddhiṃ paṭimantetu’ ti.

“Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ, tuṅhī mayā bhavissāma, ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetu’ ti.

270. Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca – ‘ayaṃ kho pana te, ambaṭṭha, sahadhammiko pañho āgacchati, akāmā byākātabbo. Sace tvaṃ na byākarissasi, aññena vā aññaṃ paṭicarissasi, tuṅhī vā bhavissasi, pakkamissasi vā ettheva te sattadhā muddhā phalissati. Taṃ kiṃ maññasi, ambaṭṭha, kinti te sutāṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṃ pubbapuriso’ ti?

Evaṃ vutte, ambaṭṭho māṇavo tuṅhī ahoṣi. Dutiyampi kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca – ‘taṃ kiṃ maññasi, ambaṭṭha, kinti te sutāṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṃ pubbapuriso’ ti? Dutiyampi kho ambaṭṭho māṇavo tuṅhī ahoṣi. Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca – ‘byākarohi dāni ambaṭṭha, na dāni, te tuṅhībhāvassa kālo. Yo kho, ambaṭṭha, tathāgatena yāvattiyakaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti, ethevassa sattadhā muddhā phalissati’ ti.

271. Tena kho pana samayena vajirapāṇī yakkho mahantaṃ ayokūṭaṃ ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ [sañjotibhūtaṃ (syā.)] ambaṭṭhassa māṇavassa upari vehāsaṃ ṭhito hoti – ‘sacāyaṃ ambaṭṭho māṇavo bhagavatā yāvattiyakaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati, ethevassa

sattadhā muddham phālessāmī”ti. Tam kho pana vajirapāṇiṃ yakkham bhagavā ceva passati ambaṭṭho ca māṇavo.

272. Atha kho ambaṭṭho māṇavo bhīto saṃviggo lomahaṭṭhajāto bhagavantamyeva tāṇaṃ gavesī bhagavantamyeva leṇaṃ gavesī bhagavantamyeva saraṇaṃ gavesī – upanisīditvā bhagavantaṃ etadavoca – “kimetaṃ [kim me taṃ (ka.)] bhavaṃ gotamo āha? Punabhavaṃ gotamo bravitū”ti [brūtu (syā.)].

“Tam kiṃ maññasi, ambaṭṭha, kinti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṃ pubbapuriso”ti? “Evameva me, bho gotama, sutam yatheva bhavaṃ gotamo āha. Tatopabhutikā kaṇhāyanā; so ca kaṇhāyanānaṃ pubbapuriso”ti.

Ambaṭṭhavaṃsakathā

273. Evaṃ vutte, te māṇavakā unnādino uccāsaddamahāsaddā ahesuṃ – “dujjāto kira, bho, ambaṭṭho māṇavo; akulaputto kira, bho, ambaṭṭho māṇavo; dāsiputto kira, bho, ambaṭṭho māṇavo sakyānaṃ. Ayyaputtā kira, bho, ambaṭṭhassa māṇavassa sakyā bhavanti. Dhammavādiṃyeva kira mayaṃ samaṇaṃ gotamaṃ apasādetabbaṃ amaññimhā”ti.

274. Atha kho bhagavato etadahosi – “atibālhaṃ kho ime māṇavakā ambaṭṭhaṃ māṇavaṃ dāsiputtavādena nimmādenti, yaṃnūnāhaṃ parimoceyya”nti. Atha kho bhagavā te māṇavake etadavoca – “mā kho tumhe, māṇavakā, ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsiputtavādena nimmādetha. Uḷāro so kaṇho isi ahosi. So dakkhiṇajanapadaṃ gantvā brahmamante adhīyitvā rājānaṃ okkākaṃ upasaṅkamitvā maddarūpiṃ dhītaraṃ yāci. Tassa rājā okkāko – ‘ko nevaṃ re ayaṃ mayhaṃ dāsiputto samāno maddarūpiṃ dhītaraṃ yācati’” ti, kupito anattamaṃ khurappaṃ sannayhi [sannahi (ka.)]. So taṃ khurappaṃ neva asakki muñcitum, no paṭisaṃharitum.

“Atha kho, māṇavakā, amaccā pārisajjā kaṇhaṃ isiṃ upasaṅkamitvā etadavocuṃ – ‘sotthi, bhaddante [bhaddante (sī. syā.)], hotu rañño; sotthi, bhaddante, hotu rañño’ti. ‘Sotthi bhavissati rañño, api ca rājā yadi adho khurappaṃ muñcissati, yāvatā rañño vijitaṃ, ettāvatā pathavī undriyissatī’ti. ‘Sotthi, bhaddante, hotu rañño, sotthi janapadassā’ti. ‘Sotthi bhavissati rañño, sotthi janapadassa, api ca rājā yadi uddhaṃ khurappaṃ muñcissati, yāvatā rañño vijitaṃ, ettāvatā satta vassāni devo na vassissatī’ti. ‘Sotthi, bhaddante, hotu rañño sotthi janapadassa devo ca vassatū’ti. ‘Sotthi bhavissati rañño sotthi janapadassa devo ca vassissati, api ca rājā jeṭṭhakumāre khurappaṃ patiṭṭhāpetu, sotthi kumāro pallomo bhavissatī’ti. Atha kho, māṇavakā, amaccā okkākassa ārocesuṃ – ‘okkāko jeṭṭhakumāre khurappaṃ patiṭṭhāpetu. Sotthi kumāro pallomo bhavissatī’ti. Atha kho rājā okkāko jeṭṭhakumāre khurappaṃ patiṭṭhapesi, sotthi kumāro pallomo samabhavi. Atha kho tassa rājā okkāko bhīto saṃviggo lomahaṭṭhajāto brahmadāṇḍena tajjito maddarūpiṃ dhītaraṃ adāsi. Mā kho tumhe, māṇavakā, ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsiputtavādena nimmādetha, uḷāro so kaṇho isi ahosi’ti.

Khattiyasetṭhabhāvo

275. Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ āmantesi – “taṃ kiṃ maññasi, ambaṭṭha, idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha. Yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti? “Labhetha, bho gotama”. “Apinu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “Bhojeyyumaṃ, bho gotama”. “Apinu naṃ brāhmaṇā mante vāceyyumaṃ vā no vā”ti? “Vāceyyumaṃ, bho gotama”. “Apinussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti? “Anāvaṭaṃ hissa, bho gotama”. “Apinu naṃ khattiyā khattiyābhisekena abhisīceyyu”nti? “No hidam, bho gotama”. “Tam kissa hetu”? “Mātito hi, bho gotama, anupapanno”ti.

“Taṃ kiṃ maññasi, ambaṭṭha, idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha. Yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, apinu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti? “Labhetha, bho gotama”. “Apinu naṃ brāhmaṇā bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “Bhojeyyūṃ, bho gotama”. “Apinu naṃ brāhmaṇā mante vāceyyūṃ vā no vā”ti? “Vāceyyūṃ, bho gotama”. “Apinussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti? “Anāvaṭaṃ hissa, bho gotama”. “Apinu naṃ khattiyā khattiyābhisekena abhisiñceyyu”nti? “No hidam, bho gotama”. “Taṃ kissa hetu”? “Pitito hi, bho gotama, anupapanno”ti.

276. “Iti kho, ambaṭṭha, itthiyā vā itthiṃ karitvā purisena vā purisaṃ karitvā khattiyāva seṭṭhā, hīnā brāhmaṇā. Taṃ kiṃ maññasi, ambaṭṭha, idha brāhmaṇā brāhmaṇaṃ kismiñcideva pakaraṇe khuramuṇḍaṃ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyūṃ. Apinu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti? “No hidam, bho gotama”. “Apinu naṃ brāhmaṇā bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “No hidam, bho gotama”. “Apinu naṃ brāhmaṇā mante vāceyyūṃ vā no vā”ti? “No hidam, bho gotama”. “Apinussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti? “Āvaṭaṃ hissa, bho gotama”.

“Taṃ kiṃ maññasi, ambaṭṭha, idha khattiyā khattiyāṃ kismiñcideva pakaraṇe khuramuṇḍaṃ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyūṃ. Apinu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti? “Labhetha, bho gotama”. “Apinu naṃ brāhmaṇā bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “Bhojeyyūṃ, bho gotama”. “Apinu naṃ brāhmaṇā mante vāceyyūṃ vā no vā”ti? “Vāceyyūṃ, bho gotama”. “Apinussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti? “Anāvaṭaṃ hissa, bho gotama”.

277. “Ettāvatā kho, ambaṭṭha, khattiyō paramanihīnataṃ patto hoti, yadeva naṃ khattiyā khuramuṇḍaṃ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti. Iti kho, ambaṭṭha, yadā khattiyō paramanihīnataṃ patto hoti, tadāpi khattiyāva seṭṭhā, hīnā brāhmaṇā. Brahmunā pesā, ambaṭṭha [[brahmunāpi ambaṭṭha \(ka.\)](#), [brahmunāpi eso ambaṭṭha \(pī.\)](#)], sanaṅkumārena gāthā bhāsītā –

‘Khattiyō seṭṭho janetasmim,
Ye gottapaṭisārino;
Vijjācaraṇasampanno,
So seṭṭho devamānuse’ti.

“Sā kho panesā, ambaṭṭha, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsītā no dubbhāsītā, atthasaṃhitā no anattasaṃhitā, anumatā mayā. Ahampī hi, ambaṭṭha, evaṃ vadāmi –

‘Khattiyō seṭṭho janetasmim,
Ye gottapaṭisārino;
Vijjācaraṇasampanno,
So seṭṭho devamānuse’ti.

Bhāṇavāro paṭhamo.

Vijjācaraṇakathā

278. “Katamaṃ pana taṃ, bho gotama, caraṇaṃ, katamā ca pana sā vijjā”ti? “Na kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya jātivādo vā vuccati, gottavādo vā vuccati, mānavādo vā vuccati – ‘arahasi vā maṃ tvam, na vā maṃ tvam arahasī’ti. Yattha kho, ambaṭṭha, āvāho vā hoti, vivāho vā hoti, āvāhavivāho vā hoti, etthetaṃ vuccati jātivādo vā itipi gottavādo vā itipi mānavādo vā itipi – ‘arahasi vā maṃ tvam, na vā maṃ tvam arahasī’ti. Ye hi keci ambaṭṭha jātivādavinibaddhā vā gottavādavinibaddhā

vā mānavādavinibaddhā vā āvāhavivāhavinibaddhā vā, ārakā te anuttarāya vijjācaraṇasampadāya. Pahāya kho, ambaṭṭha, jātivādavinibaddhaṅca gottavādavinibaddhaṅca mānavādavinibaddhaṅca āvāhavivāhavinibaddhaṅca anuttarāya vijjācaraṇasampadāya sacchikiriyā hotī”ti.

279. “Katamaṃ pana taṃ, bho gotama, caraṇaṃ, katamā ca sā vijjā”ti? “Idha, ambaṭṭha, tathāgato loka uppajjati arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati...pe... (yathā 191 ādayo anucchedā, evaṃ vitthāretabbaṃ)....

“So vivicca kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati...pe... idampissa hoti caraṇasmiṃ.

“Puna caparaṃ, ambaṭṭha, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati...pe... idampissa hoti caraṇasmiṃ.

“Puna caparaṃ, ambaṭṭha, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṅca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati...pe... idampissa hoti caraṇasmiṃ.

“Puna caparaṃ, ambaṭṭha, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati...pe... idampissa hoti caraṇasmiṃ. Idaṃ kho taṃ, ambaṭṭha, caraṇaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñānadassanāya cittaṃ abhinīharati abhininnāmeti...pe... idampissa hoti vijjāya...pe... nāparaṃ itthattāyāti pajānāti, idampissa hoti vijjāya. Ayaṃ kho sā, ambaṭṭha, vijjā.

“Ayaṃ vuccati, ambaṭṭha, bhikkhu ‘vijjāsampanno’ itipi, ‘caraṇasampanno’ itipi, ‘vijjācaraṇasampanno’ itipi. Imāya ca ambaṭṭha vijjāsampadāya caraṇasampadāya ca aññā vijjāsampadā ca caraṇasampadā ca uttaritarā vā pañītatarā vā natthi.

Catuapāyamukhaṃ

280. “Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti. Katamāni cattāri? Idha, ambaṭṭha, ekacco samaṇo vā brāhmaṇo vā imaññeva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno khārividhamādāya [[khārividhamādāya \(sī. syā. pī.\)](#)] araññāyatanāṃ ajjhogāhati – ‘pavattaphalabhojano bhavissāmī’ti. So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati. Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṃ paṭhamaṃ apāyamukhaṃ bhavati.

“Puna caparaṃ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanataṅca anabhisambhuṇamāno kudālapitaṃ [[kuddālapitaṃ \(sī. syā. pī.\)](#)] ādāya araññavanaṃ ajjhogāhati – ‘kandamūlaphalabhojano bhavissāmī’ti. So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati. Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṃ dutiyaṃ apāyamukhaṃ bhavati.

“Puna caparaṃ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandaṃūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantam vā nigamasāmantam vā agyāgāraṃ karitvā aggim paricaranto acchati. So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati. Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṃ tatiyaṃ apāyamukhaṃ bhavati.

“Puna caparaṃ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imaṃ ceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandaṃūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṃ agāraṃ karitvā acchati – ‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, tamahaṃ yathāsatti yathābalaṃ paṭipūjessāmī’ti. So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati. Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṃ catutthaṃ apāyamukhaṃ bhavati. Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya imāni cattāri apāyamukhāni bhavanti.

281. “Taṃ kiṃ maññasi, ambaṭṭha, apinu tvaṃ imāya anuttarāya vijjācaraṇasampadāya sandissasi sācariyako”ti? “No hidaṃ, bho gotama”. “Kocāhaṃ, bho gotama, sācariyako, kā ca anuttarā vijjācaraṇasampadā? Ārakāhaṃ, bho gotama, anuttarāya vijjācaraṇasampadāya sācariyako”ti.

“Taṃ kiṃ maññasi, ambaṭṭha, apinu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno khārividhamādāya araññavanamajjhogāhasi sācariyako – ‘pavattaphalabhojano bhavissāmī’”ti? “No hidaṃ, bho gotama”.

“Taṃ kiṃ maññasi, ambaṭṭha, apinu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kudālapitakaṃ ādāya araññavanamajjhogāhasi sācariyako – ‘kandaṃūlaphalabhojano bhavissāmī’”ti? “No hidaṃ, bho gotama”.

“Taṃ kiṃ maññasi, ambaṭṭha, apinu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandaṃūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantam vā nigamasāmantam vā agyāgāraṃ karitvā aggim paricaranto acchasi sācariyako”ti? “No hidaṃ, bho gotama”.

“Taṃ kiṃ maññasi, ambaṭṭha, apinu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandaṃūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṃ agāraṃ karitvā acchasi sācariyako – ‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, taṃ mayaṃ yathāsatti yathābalaṃ paṭipūjessāmā’”ti? “No hidaṃ, bho gotama”.

282. “Iti kho, ambaṭṭha, imāya ceva tvaṃ anuttarāya vijjācaraṇasampadāya parihīno sācariyako. Ye cime anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti, tato ca tvaṃ parihīno sācariyako. Bhāsītā kho pana te esā, ambaṭṭha, ācariyena brāhmaṇena pokkharasātinā vācā – ‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, kā ca tevijjānaṃ brāhmaṇānaṃ sākacchā’ti attanā apāyikopi aparipūramāno. Passa, ambaṭṭha, yāva aparaddhañca te idaṃ ācariyassa brāhmaṇassa pokkharasātissa.

Pubbakaisibhāvānuyogo

283. “Brāhmaṇo kho pana, ambaṭṭha, pokkharasāti rañño pasenadissa kosalassa dattikaṃ bhuñjati. Tassa rājā pasenadi kosalo sammukhībhāvampi na dadāti. Yadāpi tena manteti, tirodussantena manteti. Yassa kho pana, ambaṭṭha, dhammikaṃ payātaṃ bhikkhaṃ paṭiggaṇheyya, kathaṃ tassa rājā pasenadi kosalo sammukhībhāvampi na dadeyya. Passa, ambaṭṭha, yāva aparaddhañca te idaṃ ācariyassa

brāhmaṇassa pokkharasātissa.

284. “Taṃ kiṃ maññasi, ambaṭṭha, idha rājā pasenadi kosalo hatthigīvāya vā nisinno assapiṭṭhe vā nisinno rathūpatthare vā ṭhito uggehi vā rājāññehi vā kiñcideva mantanaṃ manteyya. So tamhā padesā apakkamma ekamantaṃ tiṭṭheyya. Atha āgaccheyya suddo vā suddadāso vā, tasmim padese ṭhito tadeva mantanaṃ manteyya – ‘evampi rājā pasenadi kosalo āha, evampi rājā pasenadi kosalo āhā’ti. Apinu so rājabhaṇitaṃ vā bhaṇati rājamantaṃ vā manteti? Ettāvata so assa rājā vā rājamatto vā’ti? “No hidaṃ, bho gotama”.

285. “Evameva kho tvam, ambaṭṭha, ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmaṃko vāmadevo vessāmitto yamataggi [yamadaggi (ka.)] aṅgīraso bhāradvājo vāsetṭho kassapo bhagu – ‘tyāhaṃ mante adhiyāmi sācariyako’ti, tāvatā tvam bhavissasi isi vā isitthāya vā paṭipanno netam ṭhānaṃ vijjati.

286. “Taṃ kiṃ maññasi, ambaṭṭha, kinti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmaṃko vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, evaṃ su te sunhātā suvilittā kappitakesamassū āmukkamaṇikuṇḍalābharaṇā [āmuttamālābharaṇā (sī. syā. pī.)] odātavattavasanaṃ pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi tvam etarahi sācariyako’ti? “No hidaṃ, bho gotama”.

“...Pe... evaṃ su te sālīnaṃ odanaṃ sucimaṃsūpasecanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ paribhuñjanti, seyyathāpi tvam etarahi sācariyako’ti? “No hidaṃ, bho gotama”.

“...Pe... evaṃ su te veṭṭhakanatapassāhi nārīhi paricārenti, seyyathāpi tvam etarahi sācariyako’ti? “No hidaṃ, bho gotama”.

“...Pe... evaṃ su te kuttavālehi vaḷavārathehi dīghāhi patodalaṭṭhīhi vāhane vitudentā vipariyāyanti, seyyathāpi tvam etarahi sācariyako’ti? “No hidaṃ, bho gotama”.

“...Pe... evaṃ su te ukkiṇṇaparikhāsu okkhittapalighāsu nagarūpakārikāsu dīghāsivudhehi [dīghāsibaddhehi (syā. pī.)] purisehi rakkhāpenti, seyyathāpi tvam etarahi sācariyako’ti? “No hidaṃ, bho gotama”.

“Iti kho, ambaṭṭha, neva tvam isi na isitthāya paṭipanno sācariyako. Yassa kho pana, ambaṭṭha, mayi kaṅkhā vā vimati vā so maṃ pañhena, ahaṃ veyyākaraṇena sodhissāmī”ti.

Dvelakkhaṇādassanaṃ

287. Atha kho bhagavā vihārā nikkamma caṅkamaṃ abbhuṭṭhāsi. Ambaṭṭhopi māṇavo vihārā nikkamma caṅkamaṃ abbhuṭṭhāsi. Atha kho ambaṭṭho māṇavo bhagavantaṃ caṅkamantaṃ anucaṅkamamāno bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho ambaṭṭho māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe pahūtajivhatāya ca.

288. Atha kho bhagavato etadahosi – “passati kho me ayaṃ ambaṭṭho māṇavo

dvattiṃsamahāpurisalakkhaṇāni yebhuyyena t̥hapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsi yathā addasa ambaṭṭho māṇavo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṅḍalaṃ jivhāya chādesi. Atha kho ambaṭṭhassa māṇavassa etadahosi – “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi”ti. Bhagavantaṃ etadavoca – “handa ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, ambaṭṭha, kālaṃ maññasi”ti. Atha kho ambaṭṭho māṇavo vaḷavārathamāruya pakkāmi.

289. Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhāya nikkhamitvā mahatā brāhmaṇagaṇena saddhiṃ sake ārāme nisinno hoti ambaṭṭhaṃyeva māṇavaṃ paṭimānento. Atha kho ambaṭṭho māṇavo yena sako ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena brāhmaṇo pokkharasāti tenupasaṅkami; upasaṅkamtivā brāhmaṇaṃ pokkharasātiṃ abhivādetvā ekamantaṃ nisīdi.

290. Ekamantaṃ nisinnaṃ kho ambaṭṭhaṃ māṇavaṃ brāhmaṇo pokkharasāti etadavoca – “kacci, tāta ambaṭṭha, addasa taṃ bhavantaṃ gotama”nti? “Addasāma kho mayaṃ, bho, taṃ bhavantaṃ gotama”nti. “Kacci, tāta ambaṭṭha, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato no aññathā; kacci pana so bhavaṃ gotamo tādiso no aññādiso”ti? “Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato no aññathā, tādisova so bhavaṃ gotamo no aññādiso. Samannāgato ca so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehi”ti. “Ahu pana te, tāta ambaṭṭha, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti? “Ahu kho me, bho, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti. “Yathā kathaṃ pana te, tāta ambaṭṭha, ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti? Atha kho ambaṭṭho māṇavo yāvatako [yāvatiko (ka. pī.)] ahosi bhagavatā saddhiṃ kathāsallāpo, taṃ sabbaṃ brāhmaṇassa pokkharasātissa ārocesi.

291. Evaṃ vutte, brāhmaṇo pokkharasāti ambaṭṭhaṃ māṇavaṃ etadavoca – “aho vata re amhākaṃ paṇḍitaka [paṇḍitakā], aho vata re amhākaṃ bahussutaka [bahussutakā], aho vata re amhākaṃ tevijjaka [tevijjakā], evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Yadeva kho tvaṃ, ambaṭṭha, taṃ bhavantaṃ gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ gotamo amhepi evaṃ upaneyya upaneyya avaca. Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā”ti, kupito [so kupito (pī.)] anattamano ambaṭṭhaṃ māṇavaṃ padasāyeva pavattesi. Icchati ca tāvadeva bhagavantaṃ dassanāya upasaṅkamtuṃ.

Pokkharasātibuddhupasaṅkamaṇaṃ

292. Atha kho te brāhmaṇā brāhmaṇaṃ pokkharasātiṃ etadavocuṃ – “ativikālo kho, bho, ajja samaṇaṃ gotamaṃ dassanāya upasaṅkamtuṃ. Svedāni [dāni sve (sī. ka.)] bhavaṃ pokkharasāti samaṇaṃ gotamaṃ dassanāya upasaṅkamissati”ti. Atha kho brāhmaṇo pokkharasāti sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā yāne āropetvā ukkāsu dhāriyamānāsu ukkaṭṭhāya niyyāsi, yena icchānaṅgalavanasaṅḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami. Upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

293. Ekamantaṃ nisinnaṃ kho brāhmaṇo pokkharasāti bhagavantaṃ etadavoca – “āgamā nu kho idha, bho gotama, amhākaṃ antevāsī ambaṭṭho māṇavo”ti? “Āgamā kho te [tedha (syā.), te idha (pī.)], brāhmaṇa, antevāsī ambaṭṭho māṇavo”ti. “Ahu pana te, bho gotama, ambaṭṭhena māṇavena saddhiṃ kocideva kathāsallāpo”ti? “Ahu kho me, brāhmaṇa, ambaṭṭhena māṇavena saddhiṃ kocideva

kathāsallāpo’’ti. “Yathākathaṃ pana te, bho gotama, ahu ambaṭṭhena māṇavena saddhiṃ kocideva kathāsallāpo’’ti? Atha kho bhagavā yāvatako ahosi ambaṭṭhena māṇavena saddhiṃ kathāsallāpo, taṃ sabbaṃ brāhmaṇassa pokkharasātissa ārocesi. Evaṃ vutte, brāhmaṇo pokkharasāti bhagavantam etadavoca – “bālo, bho gotama, ambaṭṭho māṇavo, khamatu bhavaṃ gotamo ambaṭṭhassa māṇavassā’’ti. “Sukhī hotu, brāhmaṇa, ambaṭṭho māṇavo’’ti.

294. Atha kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe pahūtajivhatāya ca.

295. Atha kho bhagavato etadahosi – “passati kho me ayaṃ brāhmaṇo pokkharasāti dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā’’ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa brāhmaṇo pokkharasāti bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.

296. Atha kho brāhmaṇassa pokkharasātissa etadahosi – “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehi’’ti. Bhagavantam etadavoca – “adhivāsetu me bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṅhībhāvena.

297. Atha kho brāhmaṇo pokkharasāti bhagavato adhivāsaṇaṃ viditvā bhagavato kālaṃ ārocesi – “kālo, bho gotama, niṭṭhitaṃ bhatta’’nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena brāhmaṇassa pokkharasātissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho brāhmaṇo pokkharasāti bhagavantam paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, māṇavakāpi bhikkhusaṅghaṃ. Atha kho brāhmaṇo pokkharasāti bhagavantam bhuttāviṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

298. Ekamantaṃ nisinnassa kho brāhmaṇassa pokkharasātissa bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brāhmaṇaṃ pokkharasātiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā, taṃ pakāsesi – dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ paṭiggaṇheyya; evameva brāhmaṇassa pokkharasātissa tasmiññeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti.

Pokkharasātiupāsakattapaṭivedanā

299. Atha kho brāhmaṇo pokkharasāti diṭṭhadhammo pattadhammo viditadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama. Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhantī’’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ, bho gotama, saputto sabhariyo saporiso sāmacco bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Yathā ca bhavaṃ gotamo ukkaṭṭhāya aññāni upāsakakulāni upasaṅkamati, evameva bhavaṃ gotamo pokkharasātikulaṃ upasaṅkamatu. Tattha ye te

māṇavakā vā māṇavikā vā bhavantam gotamam abhivādessanti vā paccuṭṭhissanti [paccuṭṭhassanti (pī.)] vā āsanam vā udakam vā dassanti cittam vā pasādessanti, tesam tam bhavissati dīgharattam hitāya sukhāyā”ti. “Kalyāṇam vuccati, brāhmaṇā”ti.

Ambatṭhasuttam niṭṭhitam tatiyam.

4. Soṇadaṇḍasuttam

Campeyyakabrāhmaṇagahapatikā

300. Evaṃ me sutam – ekaṃ samayam bhagavā aṅgesu cārikam caramāno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi yena campā tadavasari. Tatra sudam bhagavā campāyam viharati gaggarāya pokkharāṇiyā tīre. Tena kho pana samayena soṇadaṇḍo brāhmaṇo campam ajjhāvasati sattussadam satinaṅkaṭṭhodakam sadhaññaṃ rājabhoggaṃ rañña māgadhenā seniyena bimbisārena dinnaṃ rājadāyam brahmadeyyam.

301. Assosum kho campeyyakā brāhmaṇagahapatikā – “samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikam caramāno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi campam anupatto campāyam viharati gaggarāya pokkharāṇiyā tīre. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti. Atha kho campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī [saṅghā saṅghī (sī. syā. pī.)] gaṇibhūtā yena gaggarā pokkharāṇī tenupasaṅkamanti.

302. Tena kho pana samayena soṇadaṇḍo brāhmaṇo uparipāsāde divāseyyam upagato hoti. Addasā kho soṇadaṇḍo brāhmaṇo campeyyake brāhmaṇagahapatike campāya nikkhamitvā saṅghasaṅghī [saṅghe saṅghī (sī. pī.) saṅghā saṅghī (syā.)] gaṇibhūte yena gaggarā pokkharāṇī tenupasaṅkamante. Divā khattam āmantesi – “kim nu kho, bho khatte, campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī gaṇibhūtā yena gaggarā pokkharāṇī tenupasaṅkamanti”ti? “Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikam caramāno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi campam anupatto campāyam viharati gaggarāya pokkharāṇiyā tīre. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. Tamete bhavantam gotamam dassanāya upasaṅkamanti”ti. “Tena hi, bho khatte, yena campeyyakā brāhmaṇagahapatikā tenupasaṅkama, upasaṅkamitvā campeyyake brāhmaṇagahapatike evam vadehi – ‘soṇadaṇḍo, bho, brāhmaṇo evamāha – āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇam gotamam dassanāya upasaṅkamissati”ti. “Evaṃ, bho”ti kho so khattā soṇadaṇḍassa brāhmaṇassa paṭissutvā yena campeyyakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā campeyyake brāhmaṇagahapatike etadavoca – “soṇadaṇḍo bho brāhmaṇo evamāha – ‘āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇam gotamam dassanāya upasaṅkamissati”ti.

Soṇadaṇḍagūṇakathā

303. Tena kho pana samayena nānāverajjakānam brāhmaṇānam pañcamattāni brāhmaṇasatāni campāyam paṭivasanti kenacideva karaṇīyena. Assosum kho te brāhmaṇā – “soṇadaṇḍo kira brāhmaṇo samaṇam gotamam dassanāya upasaṅkamissati”ti. Atha kho te brāhmaṇā yena soṇadaṇḍo brāhmaṇo

tenupasaṅkamimṣu; upasaṅkamtivā soṇadaṇḍaṃ brāhmaṇaṃ etadavocum – ‘‘saccaṃ kira bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’’ti? ‘‘Evaṃ kho me, bho, hoti – ‘ahampi samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmi’’ti.

‘‘Mā bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamtum. Sace bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamissati, bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati. Yampi bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ dassanāya upasaṅkamtum.

‘‘Bhavañhi soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ dassanāya upasaṅkamtum.

‘‘Bhavañhi soṇadaṇḍo aḍḍho mahaddhano mahābhogo...pe...

‘‘Bhavañhi soṇadaṇḍo ajjhāyako, mantadharo, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo...pe...

‘‘Bhavañhi soṇadaṇḍo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavaccasī [brahmaḍḍhī (sī.), brahmavaccasī (pī.)] akhuddāvakaṃso dassanāya...pe...

‘‘Bhavañhi soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato...pe...

‘‘Bhavañhi soṇadaṇḍo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya [anelagalāya (sī. pī.), anelagalāya (ka)] atthassa viññāpaniyā...pe...

‘‘Bhavañhi soṇadaṇḍo bahūnaṃ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti. Bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto soṇadaṇḍassa santike mantatthikā mante adhiyitukāmā ...pe...

‘‘Bhavañhi soṇadaṇḍo jīṇṇo vuddho mahallako addhagato vayoanuppatto; samaṇo gotamo taruṇo ceva taruṇapabbajito ca...pe...

‘‘Bhavañhi soṇadaṇḍo rañño māgadhasa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito...pe...

‘‘Bhavañhi soṇadaṇḍo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito...pe...

‘‘Bhavañhi soṇadaṇḍo campamaṃ ajjhāvasati sattussadaṃ satinaḍḍhodakaṃ sadhaññaṃ rājabhoggaṃ, rañña māgadhasa seniyena bimbisārena dinnamaṃ, rājadāyamaṃ brahmadeyyamaṃ. Yampi bhavaṃ soṇadaṇḍo campamaṃ ajjhāvasati sattussadaṃ satinaḍḍhodakaṃ sadhaññaṃ rājabhoggaṃ, rañña māgadhasa seniyena bimbisārena dinnamaṃ, rājadāyamaṃ brahmadeyyamaṃ. Imināpaṅgena na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ dassanāya upasaṅkamtum’’nti.

Buddhaguṇakathā

304. Evaṃ vutte, soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca –

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkhamiṃ; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkhamiṃ. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena. Yampi bho samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkhamiṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkhamiṃ.

“Samaṇo khalu, bho, gotamo mahantaṃ nātisaṅghaṃ ohāya pabbajito...pe...

“Samaṇo khalu, bho, gotamo pahūtaṃ hiraññaṣuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṃ ca...pe...

“Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito...pe...

“Samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito...pe...

“Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, brahmavaṇṇī, brahmavacchasī, akhuddāvakaṃso dassanāya...pe...

“Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato...pe...

“Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā...pe...

“Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo...pe...

“Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo...pe...

“Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya...pe...

“Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā...pe...

“Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā...pe...

“Samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā pañhaṃ pucchitaṃ āgacchanti...pe...

“Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni...pe...

“Samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti...pe...

“Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato...pe...

“Samaṇo khalu, bho, gotamo ehivāgatavādī sakhilo sammodako abbhākuṭṭiko uttānamukho

pubbabhāsī...pe...

“Samaṇo khalu, bho, gotamo catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito...pe...

“Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā...pe...

“Samaṇo khalu, bho, gotamo yasmim gāme vā nigame vā paṭivasati, na tasmim gāme vā nigame vā amanussā manusse viheṭhenti...pe...

“Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṃ aggamakkhāyati. Yathā kho pana, bho, etesaṃ samaṇabrāhmaṇānaṃ yathā vā tathā vā yaso samudāgacchati, na hevaṃ samaṇassa gotamassa yaso samudāgato. Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo campaṃ anupatto, campāyaṃ viharati gaggarāya pokkharāṇiyā tīre. Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṃ gāmakhettaṃ āgacchanti atithī no te honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yampi, bho, samaṇo gotamo campaṃ anupatto campāyaṃ viharati gaggarāya pokkharāṇiyā tīre, atithimhākaṃ samaṇo gotamo; atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo. Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ. Atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamituṃ. Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo. Aparimāṇavaṇṇo hi so bhavaṃ gotamo”’ti.

305. Evaṃ vutte, te brāhmaṇā soṇadaṇḍaṃ brāhmaṇaṃ etadavocuṃ – “yathā kho bhavaṃ soṇadaṇḍo samaṇassa gotamassa vaṇṇe bhāsati ito cepi so bhavaṃ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamituṃ api puṭosenā”’ti. “Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā”’ti.

Soṇadaṇḍaparivitakko

306. Atha kho soṇadaṇḍo brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena gaggarā pokkharāṇī tenupasaṅkami. Atha kho soṇadaṇḍassa brāhmaṇassa tirovanasaṇḍagatassa evaṃ cetaso parivitakko

udapādi – “ahañceva kho pana samaṇaṃ gotamaṃ pañhaṃ puccheyyaṃ; tatra ce maṃ samaṇo gotamo evaṃ vadeyya – ‘na kho esa, brāhmaṇa, pañho evaṃ pucchitabbo, evaṃ nāmesa, brāhmaṇa, pañho pucchitabbo’ ti, tena maṃ ayaṃ parisā paribhaveyya – ‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṃ gotamaṃ yoniso pañhaṃ pucchitu’ nti. Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ. Yasoladdhā kho panamhākaṃ bhogā. Mamañceva kho pana samaṇo gotamo pañhaṃ puccheyya, tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ; tatra ce maṃ samaṇo gotamo evaṃ vadeyya – ‘na kho esa, brāhmaṇa, pañho evaṃ byākātabbo, evaṃ nāmesa, brāhmaṇa, pañho byākātabbo’ ti, tena maṃ ayaṃ parisā paribhaveyya – ‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetu’ nti. Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ. Yasoladdhā kho panamhākaṃ bhogā. Ahañceva kho pana evaṃ samīpagato samāno adisvāva samaṇaṃ gotamaṃ nivatteyyaṃ, tena maṃ ayaṃ parisā paribhaveyya – ‘bālo soṇadaṇḍo brāhmaṇo abyatto mānathaddho bhīto ca, no visahati samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ, kathañhi nāma evaṃ samīpagato samāno adisvā samaṇaṃ gotamaṃ nivattissatī’ ti. Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ, yasoladdhā kho panamhākaṃ bhogā’ ti.

307. Atha kho soṇadaṇḍo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Campeyyakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjalim pañāmetvā ekamantaṃ nisīdiṃsu; appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

308. Tatrapi sudaṃ soṇadaṇḍo brāhmaṇo etadeva bahulamanuvitakkento nisinno hoti – “ahañceva kho pana samaṇaṃ gotamaṃ pañhaṃ puccheyyaṃ; tatra ce maṃ samaṇo gotamo evaṃ vadeyya – ‘na kho esa, brāhmaṇa, pañho evaṃ pucchitabbo, evaṃ nāmesa, brāhmaṇa, pañho pucchitabbo’ ti, tena maṃ ayaṃ parisā paribhaveyya – ‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṃ gotamaṃ yoniso pañhaṃ pucchitu’ nti. Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ. Yasoladdhā kho panamhākaṃ bhogā. Mamañceva kho pana samaṇo gotamo pañhaṃ puccheyya, tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ; tatra ce maṃ samaṇo gotamo evaṃ vadeyya – ‘na kho esa, brāhmaṇa, pañho evaṃ byākātabbo, evaṃ nāmesa, brāhmaṇa, pañho byākātabbo’ ti, tena maṃ ayaṃ parisā paribhaveyya – ‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetu’ nti. Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ. Yasoladdhā kho panamhākaṃ bhogā. Aho vata maṃ samaṇo gotamo sake ācariyake tevijjake pañhaṃ puccheyya, addhā vatassāhaṃ cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā’ ti.

Brāhmaṇapaññatti

309. Atha kho bhagavato soṇadaṇḍassa brāhmaṇassa cetasā cetoparivitakkamaññāya etadahosi – “vihanñati kho ayaṃ soṇadaṇḍo brāhmaṇo sakena cittena. Yaṃnūnāhaṃ soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake pañhaṃ puccheyya’ nti. Atha kho bhagavā soṇadaṇḍaṃ brāhmaṇaṃ etadavoca – “katihī pana, brāhmaṇa, aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti?

310. Atha kho soṇadaṇḍassa brāhmaṇassa etadahosi – “yaṃ vata no ahosi icchitaṃ, yaṃ ākaṅkhitā, yaṃ adhippetā, yaṃ abhipatthitaṃ – ‘aho vata maṃ samaṇo gotamo sake ācariyake tevijjake pañhaṃ puccheyya, addhā vatassāhaṃ cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā’ ti, tatra maṃ samaṇo gotamo sake ācariyake tevijjake pañhaṃ pucchati. Addhā vatassāhaṃ cittaṃ ārādhesāmi pañhassa veyyākaraṇenā’ ti.

311. Atha kho soṇadaṇḍo brāhmaṇo abbhunnāmetvā kāyaṃ anuviloketvā parisam bhagavantam etadavoca – “pañcahi, bho gotama, aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyya. Katamehi pañcahi? Idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena; ajjhāyako hoti mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo; abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchāsī akhuddāvākāso dassanāya; sīlavā hoti vuddhasīlī vuddhasīlena samannāgato; paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imehi kho, bho gotama, pañcahi aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti.

“Imesaṃ pana, brāhmaṇa, pañcannaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā catūhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapetuṃ; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti? “Sakkā, bho gotama. Imesañhi, bho gotama, pañcannaṃ aṅgānaṃ vaṇṇaṃ ṭhapayāma. Kiñhi vaṇṇo karissati? Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena; ajjhāyako ca hoti mantadharo ca tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo; sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato; paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imehi kho bho gotama catūhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti.

312. “Imesaṃ pana, brāhmaṇa, catunnaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā tīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapetuṃ; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti? “Sakkā, bho gotama. Imesañhi, bho gotama, catunnaṃ aṅgānaṃ mante ṭhapayāma. Kiñhi mantā karissanti? Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena; sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato; paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imehi kho, bho gotama, tīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti.

“Imesaṃ pana, brāhmaṇa, tiṇṇaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā dvīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapetuṃ; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti? “Sakkā, bho gotama. Imesañhi, bho gotama, tiṇṇaṃ aṅgānaṃ jātiṃ ṭhapayāma. Kiñhi jāti karissati? Yato kho, bho gotama, brāhmaṇo sīlavā hoti vuddhasīlī vuddhasīlena samannāgato; paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imehi kho, bho gotama, dvīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti; ‘brāhmaṇosmī’ ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ ti.

313. Evaṃ vutte, te brāhmaṇā soṇadaṇḍaṃ brāhmaṇaṃ etadavocum – “mā bhavaṃ soṇadaṇḍo evaṃ avaca, mā bhavaṃ soṇadaṇḍo evaṃ avaca. Apavadataeva bhavaṃ soṇadaṇḍo vaṇṇaṃ, apavadati mante, apavadati jātiṃ ekamsena. Bhavaṃ soṇadaṇḍo samaṇasseva gotamassa vādaṃ anupakkhandatī’ ti.

314. Atha kho bhagavā te brāhmaṇe etadavoca – “sace kho tumhākaṃ brāhmaṇānaṃ evaṃ hoti – ‘appassuto ca soṇadaṇḍo brāhmaṇo, akalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, duppañño ca soṇadaṇḍo brāhmaṇo, na ca pahoti soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’ nti, tiṭṭhatu soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṃ mantavho asmiṃ vacane. Sace pana tumhākaṃ brāhmaṇānaṃ evaṃ hoti – ‘bahussuto ca soṇadaṇḍo brāhmaṇo, kalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, paṇḍito ca soṇadaṇḍo brāhmaṇo, pahoti ca soṇadaṇḍo brāhmaṇo samaṇena

gotamena saddhiṃ asmiṃ vacane paṭimantetu’nti, tiṭṭhatha tumhe, soṇadaṇḍo brāhmaṇo mayā saddhiṃ paṭimantetu’’ti.

315. Evaṃ vutte, soṇadaṇḍo brāhmaṇo bhagavantam etadavoca – “tiṭṭhatu bhavam gotamo, tuṅhī bhavam gotamo hotu, ahameva tesam sahadhammena paṭivacanam karissāmi’’ti. Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca – “mā bhavanto evaṃ avacuttha, mā bhavanto evaṃ avacuttha – ‘apavadataeva bhavam soṇadaṇḍo vaṇṇam, apavadati mante, apavadati jātiṃ ekaṃsena. Bhavam soṇadaṇḍo samaṇasseva gotamassa vādam anupakkhandatī’ti. Nāham, bho, apavadāmi vaṇṇam vā mante vā jātiṃ vā’’ti.

316. Tena kho pana samayena soṇadaṇḍassa brāhmaṇassa bhāgineyyo aṅgako nāma māṇavako tassam parisāyam nisinno hoti. Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca – “passanti no bhonto imaṃ aṅgakaṃ māṇavakaṃ ambhākaṃ bhāgineyya’nti? “Evaṃ, bho’’. “Aṅgako kho, bho, māṇavako abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchāsī akhuddāvākāso dassanāya, nāssa imissam parisāyam samasamo atthi vaṇṇena ṭhapetvā samaṇam gotamam. Aṅgako kho māṇavako ajjhāyako mantadharo, tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sakkharappabhedānam itihāsapañcamānam padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. Ahamassa mante vācetā. Aṅgako kho māṇavako ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Ahamassa mātāpitāro jānāmi. Aṅgako kho māṇavako pāṇampi haneyya, adinnampi ādiyeyya, paradārampi gaccheyya, musāvādampi bhaṇeyya, majjampi piveyya, ettha dāni, bho, kiṃ vaṇṇo karissati, kiṃ mantā, kiṃ jāti? Yato kho, bho, brāhmaṇo sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujātam paggaṇhantānam. Imehi kho, bho, dvīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇam paññapenti; ‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādam āpajjeyyā’’ti.

Sīlapaññākathā

317. “Imesaṃ pana, brāhmaṇa, dvinnam aṅgānam sakkā ekaṃ aṅgam ṭhapayitvā ekena aṅgena samannāgataṃ brāhmaṇā brāhmaṇam paññapetuṃ; ‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādam āpajjeyyā’’ti? “No hidaṃ, bho gotama. Sīlaparidhotā hi, bho gotama, paññā; paññāparidhotam sīlam. Yattha sīlam tattha paññā, yattha paññā tattha sīlam. Sīlavato paññā, paññavato sīlam. Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati. Seyyathāpi, bho gotama, hatthena vā hattham dhoveyya, pādena vā pādam dhoveyya; evameva kho, bho gotama, sīlaparidhotā paññā, paññāparidhotam sīlam. Yattha sīlam tattha paññā, yattha paññā tattha sīlam. Sīlavato paññā, paññavato sīlam. Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati’’ti. “Evametam, brāhmaṇa, evametam, brāhmaṇa, sīlaparidhotā hi, brāhmaṇa, paññā, paññāparidhotam sīlam. Yattha sīlam tattha paññā, yattha paññā tattha sīlam. Sīlavato paññā, paññavato sīlam. Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati. Seyyathāpi, brāhmaṇa, hatthena vā hattham dhoveyya, pādena vā pādam dhoveyya; evameva kho, brāhmaṇa, sīlaparidhotā paññā, paññāparidhotam sīlam. Yattha sīlam tattha paññā, yattha paññā tattha sīlam. Sīlavato paññā, paññavato sīlam. Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati.

318. “Katamam pana tam, brāhmaṇa, sīlam? Katamā sā paññā’’ti? “Ettakaparamāva mayam, bho gotama, etasmiṃ atthe. Sādhū vata bhavantamyeva gotamam paṭibhātu etassa bhāsītassa attho’’ti. “Tena hi, brāhmaṇa, suṇohi; sādhuṇam manasikarohi; bhāsissāmi’’ti. “Evaṃ, bho’’ti kho soṇadaṇḍo brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca – “idha, brāhmaṇa, tathāgato loke uppajjati araham sammāsambuddho...pe... (yathā 190-212 anucchedesu tathā vitthāretabbam). Evaṃ kho, brāhmaṇa, bhikkhu sīlasampanno hoti. Idam kho tam, brāhmaṇa, sīlam...pe... paṭhamam jhānam upasampajja viharati...pe... dutiyam jhānam...pe... tatiyam jhānam...pe... catuttham jhānam upasampajja viharati...pe... nīṇadassanāya cittaṃ abhinīharati, abhininnāmeti. Idampissa hoti paññāya...pe... nāparam itthattāyāti pajānāti, idampissa hoti paññāya ayaṃ kho sā, brāhmaṇa, paññā’’ti.

Soṇadaṇḍaupāsakattapaṭivedanā

319. Evaṃ vutte, soṇadaṇḍo brāhmaṇo bhagavantam etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama. Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena” ti. Adhivāsesi bhagavā tuṅhībhāvena.

320. Atha kho soṇadaṇḍo brāhmaṇo bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho soṇadaṇḍo brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama, niṭṭhitaṃ bhatta” nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena soṇadaṇḍassa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho soṇadaṇḍo brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

321. Atha kho soṇadaṇḍo brāhmaṇo bhagavantam bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho soṇadaṇḍo brāhmaṇo bhagavantam etadavoca – “ahañceva kho pana, bho gotama, parisagato samāno āsanā vuṭṭhahitvā bhavantaṃ gotamaṃ abhivādeyyaṃ, tena maṃ sā parisā paribhaveyya. Yaṃ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha. Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyaṃ. Yasoladdhā kho panamhākaṃ bhogā. Ahañceva kho pana, bho gotama, parisagato samāno añjaliṃ paggaṇheyyaṃ, āsanā me taṃ bhavaṃ gotamo paccuṭṭhānaṃ dhāretu. Ahañceva kho pana, bho gotama, parisagato samāno veṭhanaṃ omuñceyyaṃ, sirasā me taṃ bhavaṃ gotamo abhivādanaṃ dhāretu. Ahañceva kho pana, bho gotama, yānagato samāno yānā paccorohitvā bhavantaṃ gotamaṃ abhivādeyyaṃ, tena maṃ sā parisā paribhaveyya. Yaṃ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha, yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyaṃ. Yasoladdhā kho panamhākaṃ bhogā. Ahañceva kho pana, bho gotama, yānagato samāno patodalatṭhiṃ abbhunnāmeyyaṃ, yānā me taṃ bhavaṃ gotamo paccorohanaṃ dhāretu. Ahañceva kho pana, bho gotama, yānagato samāno chattaṃ apanāmeyyaṃ, sirasā me taṃ bhavaṃ gotamo abhivādanaṃ dhāretu” ti.

322. Atha kho bhagavā soṇadaṇḍam brāhmaṇaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmīti.

Soṇadaṇḍasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Kūṭadantasuttaṃ

Khāṇumatakabrāhmaṇagahapatikā

323. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena khāṇumataṃ nāma magadhānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā khāṇumate viharati ambalaṭṭhikāyaṃ. Tena kho pana samayena kūṭadanto brāhmaṇo khāṇumataṃ ajjhāvasati sattussadaṃ satīnakaṭṭhodaṃ sadhaññaṃ rājabhoggaṃ raññā māgadhesu seniyena bimbisārena dinnam rājadāyaṃ brahmadeyyaṃ. Tena kho pana samayena kūṭadantassa brāhmaṇassa mahāyañño upakkaṭṭho hoti. Satta ca usabhasatāni satta ca vaccharasatāni satta ca vaccharīsatāni satta ca ajasatāni satta ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.

324. Assosum kho khāṇumatakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito magadhesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi khāṇumataṃ anupatto khāṇumate viharati ambalaṭṭhikāyaṃ. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ ti.

325. Atha kho khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti.

326. Tena kho pana samayena kūṭadanto brāhmaṇo uparipāsāde divāseyyaṃ upagato hoti. Addasā kho kūṭadanto brāhmaṇo khāṇumatake brāhmaṇagahapatike khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūte yena ambalaṭṭhikā tenupasaṅkamante. Disvā khattaṃ āmantesi – “kiṃ nu kho, bho khatte, khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti’ ti?

327. “Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito magadhesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi khāṇumataṃ anupatto, khāṇumate viharati ambalaṭṭhikāyaṃ. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti. Tamete bhavantaṃ gotamaṃ dassanāya upasaṅkamanti’ ti.

328. Atha kho kūṭadantassa brāhmaṇassa etadahosi – “sutaṃ kho pana metaṃ – ‘samaṇo gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ jānāti’ ti. Na kho panāhaṃ jānāmi tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ. Icchāmi cāhaṃ mahāyaññaṃ yajituṃ. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ puccheyya’ nti.

329. Atha kho kūṭadanto brāhmaṇo khattaṃ āmantesi – “tena hi, bho khatte, yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkama. Upasaṅkamitvā khāṇumatake brāhmaṇagahapatike evaṃ vadehi – ‘kūṭadanto, bho, brāhmaṇo evamāha – ‘āgamentu kira bhavanto, kūṭadantopi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissati’ ti. “Evaṃ, bho’ ti kho so khattā kūṭadantassa brāhmaṇassa paṭissutvā yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkami. Upasaṅkamitvā khāṇumatake brāhmaṇagahapatike etadavoca – ‘kūṭadanto, bho, brāhmaṇo evamāha – ‘āgamentu kira bhonto, kūṭadantopi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissati’ ti.

Kūṭadantagūṇakathā

330. Tena kho pana samayena anekāni brāhmaṇasatāni khāṇumate paṭivasanti – “kūṭadantassa brāhmaṇassa mahāyaññaṃ anubhavissāmā’ ti. Assosum kho te brāhmaṇā – “kūṭadanto kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissati’ ti. Atha kho te brāhmaṇā yena kūṭadanto brāhmaṇo tenupasaṅkamisū.

331. Upasaṅkamitvā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ – “saccaṃ kira bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamissati’ ti? “Evaṃ kho me, bho, hoti – ‘ahampi samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmi’ ti.

“Mā bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ kūṭadanto

samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ. Sace bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkमिति, bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati. Yampi bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ. Samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkमितुṃ.

“Bhavañhi kūṭadanto ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ kūṭadanto ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ. Samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkमितुṃ.

“Bhavañhi kūṭadanto aḍḍho mahaddhano mahābhogo pahūtavittūpakaraṇo pahūtajātarūparajato... pe...

“Bhavañhi kūṭadanto ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsaṇcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo...pe...

“Bhavañhi kūṭadanto abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṇso dassanāya...pe...

“Bhavañhi kūṭadanto sīlavā vuddhasīlī vuddhasīlena samannāgato...pe...

“Bhavañhi kūṭadanto kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā...pe...

“Bhavañhi kūṭadanto bahūnaṃ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti, bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto kūṭadantassa santike mantatthikā mante adhiyitukāmā...pe...

“Bhavañhi kūṭadanto jīṇṇo vuddho mahallako addhagato vayoanuppatto. Samaṇo gotamo taruṇo ceva taruṇapabbajito ca...pe...

“Bhavañhi kūṭadanto rañño māgadhasa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito...pe...

“Bhavañhi kūṭadanto brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito...pe...

“Bhavañhi kūṭadanto khāṇumataṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña māgadhasa seniyena bimbisārena dinnāṃ rājadāyaṃ brahmadeyyaṃ. Yampi bhavaṃ kūṭadanto khāṇumataṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ, rañña māgadhasa seniyena bimbisārena dinnāṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ. Samaṇotveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkमितu’nti.

Buddhagūṇakathā

332. Evaṃ vutte kūṭadanto brāhmaṇo te brāhmaṇe etadavoca –

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ bhavantam gotamam dassanāya upasaṅkमितुṃ, na tveva arahati so bhavam gotamo amhākaṃ dassanāya upasaṅkमितुṃ. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavam gotamo amhākaṃ dassanāya upasaṅkमितुṃ. Atha kho mayameva arahāma taṃ bhavantam gotamam dassanāya upasaṅkमितुṃ.

“Samaṇo khalu, bho, gotamo mahantaṃ ñātisaṅghaṃ ohāya pabbajito...pe...

“Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṃ ca...pe...

“Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito...pe...

“Samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito...pe...

“Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṃso dassanāya ...pe...

“Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato...pe...

“Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā...pe...

“Samaṇo khalu, bho, gotamo bahūnaṃ ācariyaṃpācariyo...pe...

“Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo...pe...

“Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya...pe...

“Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā...pe...

“Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā...pe...

“Samaṇam khalu, bho, gotamam tirotaṭṭhā tirojanapadā pañhaṃ pucchituṃ āgacchanti...pe...

“Samaṇam khalu, bho, gotamam anekāni devatāsahassāni pāṇehi saraṇam gatāni...pe...

“Samaṇam khalu, bho, gotamam evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti...pe...

“Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato...pe...

“Samaṇo khalu, bho, gotamo ehivāgatavādī sakhilo sammodako abbhākuṭṭiko uttānamukho pubbhāsī...pe...

“Samaṇo khalu, bho, gotamo catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito...pe...

“Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā...pe...

“Samaṇo khalu, bho, gotamo yasmiṃ gāme vā nigame vā paṭivasati na tasmiṃ gāme vā nigame vā amanussā manusse viheṭhenti...pe...

“Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṃ aggamakkhāyati, yathā kho pana, bho, etesaṃ samaṇabrāhmaṇānaṃ yathā vā tathā vā yaso samudāgacchati, na hevaṃ samaṇassa gotamassa yaso samudāgato. Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputto sabhariyo saporiso sāmacco pāṇehi saraṇaṃ gato...pe...

“Samaṇo khalu, bho, gotamo rañño māgadhasa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito...pe...

“Samaṇo khalu, bho, gotamo khāṇumataṃ anupatto khāṇumate viharati ambalaṭṭhikāyaṃ. Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṃ gāmakhettaṃ āgacchanti, atithī no te honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yampi, bho, samaṇo gotamo khāṇumataṃ anupatto khāṇumate viharati ambalaṭṭhikāyaṃ, atithimhākaṃ samaṇo gotamo. Atithī kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo. Imināpaṅgena nārahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamuṃ. Atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamuṃ. Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo. Aparimāṇavaṇṇo hi so bhavaṃ gotamo”’ti.

333. Evaṃ vutte, te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ – “yathā kho bhavaṃ kūṭadanto samaṇassa gotamassa vaṇṇe bhāsati, ito cepi so bhavaṃ gotamo yojanasate viharati, alameva saddhena kulaputtana dassanāya upasaṅkamuṃ api puṭosenā”’ti. “Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā”’ti.

Mahāvijitarājayaññakathā

334. Atha kho kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena ambalaṭṭhikā yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Khāṇumatakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā

tenañjaliṃ pañāmetvā ekamantaṃ nisīdiṃsu; appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuñhībhūtā ekamantaṃ nisīdiṃsu.

335. Ekamantaṃ nisinno kho kūtadanto brāhmaṇo bhagavantaṃ etadavoca – “sutaṃ metaṃ, bho gotama – ‘samaṇo gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ jānātī’ ti. Na kho panāhaṃ jānāmi tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ. Icchāmi cāhaṃ mahāyaññaṃ yajituṃ. Sādhu me bhavaṃ gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ desetū’ ti.

336. “Tena hi, brāhmaṇa, suñāhi sādhukaṃ manasikarohi, bhāsissāmī’ ti. “Evaṃ, bho’ ti kho kūtadanto brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca – “bhūtapubbaṃ, brāhmaṇa, rājā mahāvijito nāma ahosi aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuñṇakosakoṭṭhāgāro. Atha kho, brāhmaṇa, rañño mahāvijitassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavimaṇḍalaṃ abhivijīya ajjhāvasāmi, yaṃnūnāhaṃ mahāyaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti.

337. “Atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ āmantetvā etadavoca – ‘idha mayhaṃ, brāhmaṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavimaṇḍalaṃ abhivijīya ajjhāvasāmi. Yaṃnūnāhaṃ mahāyaññaṃ yajeyyaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti. Icchāmahaṃ, brāhmaṇa, mahāyaññaṃ yajituṃ. Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti.

338. “Evaṃ vutte, brāhmaṇa, purohito brāhmaṇo rājānaṃ mahāvijītaṃ etadavoca – ‘bhoto kho rañño janapado sakaṅṭako sauppīlo, gāmaghātāpi dissanti, nigamaghātāpi dissanti, nagaraghātāpi dissanti, panthaduhanāpi dissanti. Bhavaṃ kho pana rājā evaṃ sakaṅṭake janapade sauppīle balimuddhareyya, akiccakārī assa tena bhavaṃ rājā. Siyā kho pana bhoto rañño evamassa – ‘ahametaṃ dassukhīlaṃ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmī’ ti, na kho panetassa dassukhīlassa evaṃ sammā samugghāto hoti. Ye te hatāvesakā bhavissanti, te pacchā rañño janapadaṃ viheṭhessanti. Api ca kho idaṃ saṃvidhānaṃ āgamma evametassa dassukhīlassa sammā samugghāto hoti. Tena hi bhavaṃ rājā ye bhoto rañño janapade ussahanti kasigorakkhe, tesam bhavaṃ rājā bījabhattaṃ anuppadetu. Ye bhoto rañño janapade ussahanti vāñijjāya, tesam bhavaṃ rājā pābhattaṃ anuppadetu. Ye bhoto rañño janapade ussahanti rājaporise, tesam bhavaṃ rājā bhattavetaṇaṃ pakappetu. Te ca manussā sakammaṃpasutā rañño janapadaṃ na viheṭhessanti; mahā ca rañño rāsiko bhavissati. Khemaṭṭhitā janapadā akaṅṭakā anuppīlā. Manussā mudā modamānā ure putte naccantā apārutagharā maññe viharissanti’ ti. ‘Evaṃ, bho’ ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade ussaḥiṃsu kasigorakkhe, tesam rājā mahāvijito bījabhattaṃ anuppadāsi. Ye ca rañño janapade ussaḥiṃsu vāñijjāya, tesam rājā mahāvijito pābhattaṃ anuppadāsi. Ye ca rañño janapade ussaḥiṃsu rājaporise, tesam rājā mahāvijito bhattavetaṇaṃ pakappesi. Te ca manussā sakammaṃpasutā rañño janapadaṃ na viheṭhīṃsu, mahā ca rañño rāsiko ahosi. Khemaṭṭhitā janapadā akaṅṭakā anuppīlā manussā mudā modamānā ure putte naccantā apārutagharā maññe vihariṃsu. Atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ āmantetvā etadavoca – ‘samūhato kho me bhoto dassukhīlo, bhoto saṃvidhānaṃ āgamma mahā ca me rāsiko. Khemaṭṭhitā janapadā akaṅṭakā anuppīlā manussā mudā modamānā ure putte naccantā apārutagharā maññe viharanti. Icchāmahaṃ brāhmaṇa mahāyaññaṃ yajituṃ. Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti.

Catuparikkhāraṃ

339. “Tena hi bhavaṃ rājā ye bhoto rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca te bhavaṃ rājā āmantayataṃ – ‘icchāmahaṃ, bho, mahāyaññaṃ yajituṃ, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti. Ye bhoto rañño janapade amaccā pārisajjā negamā ceva jānapadā ca...pe... brāhmaṇamahāsālā negamā ceva jānapadā ca...pe... gahapatinecayikā negamā ceva

jānapadā ca, te bhavaṃ rājā āmantayataṃ – ‘icchāmaham, bho, mahāyaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti. ‘Evaṃ, bho’ ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi – ‘icchāmaham, bho, mahāyaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti. ‘Yajataṃ bhavaṃ rājā yaññaṃ, yaññakālo mahārājā’ ti. Ye rañño janapade amaccā pārisajjā negamā ceva jānapadā ca...pe... brāhmaṇamahāsālā negamā ceva jānapadā ca...pe... gahapatinecayikā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi – ‘icchāmaham, bho, mahāyaññaṃ yajitum. Anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ ti. ‘Yajataṃ bhavaṃ rājā yaññaṃ, yaññakālo mahārājā’ ti. Itime cattāro anumatiṭipakkhā tasseva yaññassa parikkhārā bhavanti.

Aṭṭha parikkhārā

340. “Rājā mahāvijito aṭṭhahaṅgehi samannāgato, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṅiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchāsī akhuddāvakaṣo dassanāya; aḍḍho mahaddhano mahābhogo pahūtajātārūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro; balavā caturaṅginīyā senāya samannāgato assavāya ovādapaṭikarāya sahati [patapati (sī. pī.), tapati (syā.)] maññe paccatthike yasasā; saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇṇibbakayācakānaṃ opānabhūto puññāni karoti; bahussuto tassa tassa sutajātassa, tassa tasseva kho pana bhāsitassa atthaṃ jānāti ‘ayaṃ imassa bhāsitassa attha ayaṃ imassa bhāsitassa attha’ ti; paṇḍito, viyatto, medhāvī, paṭibalo, aṭṭhānāgatapaccuppanne atthe cintetum. Rājā mahāvijito imehi aṭṭhahaṅgehi samannāgato. Iti imānīpi aṭṭhāṅgāni tasseva yaññassa parikkhārā bhavanti.

Catuparikkhāraṃ

341. “Purohito [purohitopi (ka. sī. ka.)] brāhmaṇo catuhaṅgehi samannāgato. Ubhato sujāto mātito ca pitito ca saṃsuddhagahaṅiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena; ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsaṇicamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo; sīlavā vuddhasīlī vuddhasīlena samannāgato; paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Purohito brāhmaṇo imehi catūhaṅgehi samannāgato. Iti imāni cattāri āṅgāni tasseva yaññassa parikkhārā bhavanti.

Tisso vidhā

342. “Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso vidhā desesi. Siyā kho pana bhoto rañño mahāyaññaṃ yiṭṭhukāmassa [yiṭṭhakāmassa (ka.)] kocideva vippaṭisāro – ‘mahā vata me bhogakkhandho vigacchissatī’ ti, so bhotā raññā vippaṭisāro na karaṇīyo. Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vippaṭisāro – ‘mahā vata me bhogakkhandho vigacchatī’ ti, so bhotā raññā vippaṭisāro na karaṇīyo. Siyā kho pana bhoto rañño mahāyaññaṃ yiṭṭhassa kocideva vippaṭisāro – ‘mahā vata me bhogakkhandho vigato’ ti, so bhotā raññā vippaṭisāro na karaṇīyo’ ti. Imā kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso vidhā desesi.

Dasa ākārā

343. “Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vippaṭisāraṃ paṭivinesī. ‘Āgamissanti kho bhoto yaññaṃ pāṇātipātinopi pāṇātipātā paṭiviratāpi. Ye tattha pāṇātipātino, tesaññeva tena. Ye tattha pāṇātipātā paṭiviratā, te ārabha yajataṃ

bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu. Āgamissanti kho bhoto yaññaṃ adinnādāyīnopi adinnādānā paṭiviratāpi...pe... kāmesu micchācārinopi kāmesumicchācārā paṭiviratāpi... musāvādīnopi musāvādā paṭiviratāpi... piṣuṇavācinopi piṣuṇāya vācāya paṭiviratāpi... pharusavācinopi pharusāya vācāya paṭiviratāpi... samphappalāpinopi samphappalāpā paṭiviratāpi ... abhijjhālunopi anabhijjhālunopi... byāpannacittāpi abyāpannacittāpi... micchādīṭṭhikāpi sammādīṭṭhikāpi... Ye tattha micchādīṭṭhikā, tesaññaeva tena. Ye tattha sammādīṭṭhikā, te ārabha yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu'ti. Imehi kho, brāhmaṇa, purohito brāhmaṇo rañña mahāvijitassa pubbeva yañña dasahākārehi paṭiggāhakesu vippaṭisāraṃ paṭivinesī.

Solasa ākāra

344. “Atha kho, brāhmaṇa, purohito brāhmaṇo rañña mahāvijitassa mahāyaññaṃ yajamānassa soḷasahākārehi cittaṃ sandassesī samādapesī samuttejesī sampahaṃsesī siyā kho pana bhoto rañña mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa āmantitā khattiyā ānuyantā negamā ceva jānapadā ca; atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti. Evampi bhoto rañña vattā dhammato natthi. Bhotā kho pana rañña āmantitā khattiyā ānuyantā negamā ceva jānapadā ca. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.

“Siyā kho pana bhoto rañña mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa āmantitā amaccā pārisajjā negamā ceva jānapadā ca...pe... brāhmaṇamahāsālā negamā ceva jānapadā ca...pe... gahapatīnecayikā negamā ceva jānapadā ca, atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti. Evampi bhoto rañña vattā dhammato natthi. Bhotā kho pana rañña āmantitā gahapatīnecayikā negamā ceva jānapadā ca. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.

“Siyā kho pana bhoto rañña mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti. Evampi bhoto rañña vattā dhammato natthi. Bhavaṃ kho pana rājā ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.

“Siyā kho pana bhoto rañña mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvākāso dassanāya...pe... no ca kho aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañña paripuṇṇakosakoṭṭhāgāro... pe... no ca kho balavā caturāṅginīyā senāya samannāgato assavāya ovādapaṭikarāya sahati mañña paccatthike yasasā...pe... no ca kho saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇṇibbakayācakānaṃ opānabhūto puññaṇi karoti...pe... no ca kho bahussuto tassa tassa sutajātassa...pe... no ca kho tassa tasseva kho pana bhāsītassa atthaṃ jānāti “ayaṃ imassa bhāsītassa attho, ayaṃ imassa bhāsītassa attho”ti...pe... no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṃ, atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti. Evampi bhoto rañña vattā dhammato natthi. Bhavaṃ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṃ. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.

“Siyā kho pana bhoto rañña mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati. No ca khvassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca

saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena; atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati'ti. Evampi bhoto rañño vattā dhammato natthi. Bhoto kho pana rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram pasādetu.

“Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā – ‘rājā kho mahāvijito mahāyaññaṃ yajati. No ca khvassa purohito brāhmaṇo ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsaṇicamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo...pe... no ca khvassa purohito brāhmaṇo silavā vuddhasīlī vuddhasīlena samannāgato...pe... no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ, atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati'ti. Evampi bhoto rañño vattā dhammato natthi. Bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram pasādetūti. Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṃ yajamānassa soḷasahi ākārehi cittaṃ sandassesī samādapesī samuttejesī sampahaṃsesī.

345. “Tasmim kho, brāhmaṇa, yaññe neva gāvo haññimṣu, na ajeḷakā haññimṣu, na kukkuṭasūkarā haññimṣu, na vividhā pāṇā saṃghātaṃ āpajjimṣu, na rukkhā chijjimṣu yūpatthāya, na dabbhā lūyimṣu barihisatthāya [parihimṣatthāya (syā. ka. sī. ka.), parahimṣatthāya (ka.)]. Yepissa ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukkhā rudamānā parikammāni akaṃsu. Atha kho ye icchimṣu, te akaṃsu, ye na icchimṣu, na te akaṃsu; yaṃ icchimṣu, taṃ akaṃsu, yaṃ na icchimṣu, na taṃ akaṃsu. Sappitelanavanītadadhimadhuphāṇitena ceva so yañño niṭṭhānamagamāsi.

346. “Atha kho, brāhmaṇa, khattiyā ānuyantā negamā ceva jānapadā ca, amaccā pārisajjā negamā ceva jānapadā ca, brāhmaṇamahāsālā negamā ceva jānapadā ca, gahapatinecayikā negamā ceva jānapadā ca pahūtaṃ sāpateyyaṃ ādāya rājānaṃ mahāvijitaṃ upasaṅkamtivā evamāhaṃsu – ‘idaṃ, deva, pahūtaṃ sāpateyyaṃ devaññeva uddissābhatam, taṃ devo paṭiggaṇhātū'ti. ‘Alaṃ, bho, mamāpidaṃ pahūtaṃ sāpateyyaṃ dhammikenā balinā abhisankhataṃ; tañca vo hotu, ito ca bhiyyo harathā'ti. Te raññā paṭikkhittā ekamantaṃ apakkamma evaṃ samacintesuṃ – ‘na kho etaṃ amhākaṃ patirūpaṃ, yaṃ mayaṃ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma. Rājā kho mahāvijito mahāyaññaṃ yajati, handassa mayaṃ anuyāgino homā'ti.

347. “Atha kho, brāhmaṇa, puratthimena yaññāvāṭassa [yaññāvāṭassa (sī. pī. ka.)] khattiyā ānuyantā negamā ceva jānapadā ca dānāni paṭṭhapesuṃ. Dakkhiṇena yaññāvāṭassa amaccā pārisajjā negamā ceva jānapadā ca dānāni paṭṭhapesuṃ. Pacchimena yaññāvāṭassa brāhmaṇamahāsālā negamā ceva jānapadā ca dānāni paṭṭhapesuṃ. Uttarena yaññāvāṭassa gahapatinecayikā negamā ceva jānapadā ca dānāni paṭṭhapesuṃ.

“Tesupi kho, brāhmaṇa, yaññesu neva gāvo haññimṣu, na ajeḷakā haññimṣu, na kukkuṭasūkarā haññimṣu, na vividhā pāṇā saṃghātaṃ āpajjimṣu, na rukkhā chijjimṣu yūpatthāya, na dabbhā lūyimṣu barihisatthāya. Yēpi nesaṃ ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukkhā rudamānā parikammāni akaṃsu. Atha kho ye icchimṣu, te akaṃsu, ye na icchimṣu, na te akaṃsu; yaṃ icchimṣu, taṃ akaṃsu, yaṃ na icchimṣu, na taṃ akaṃsu. Sappitelanavanītadadhimadhuphāṇitena ceva te yaññā niṭṭhānamagamaṃsu.

“Iti cattāro ca anumatiṭṭhā, rājā mahāvijito aṭṭhahaṅgehi samannāgato, purohito brāhmaṇo catūhaṅgehi samannāgato; tisso ca vidhā ayaṃ vuccati brāhmaṇa tividhā yaññasampadā soḷasaparikkhārā'ti.

348. Evaṃ vutte, te brāhmaṇā unnādino uccāsaddamahāsaddā ahesuṃ – ‘‘aho yañño, aho yaññasampadā’’ti! Kūṭadanto pana brāhmaṇo tūṇhībhūtova nisinno hoti. Atha kho te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ – ‘‘kasmā pana bhavaṃ kūṭadanto samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodati’’ti? ‘‘Nāhaṃ, bho, samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodāmi. Muddhāpi tassa vipateyya, yo samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyya. Api ca me, bho, evaṃ hoti – samaṇo gotamo na evamāha – ‘evaṃ me suta’nti vā ‘evaṃ arahati bhavitu’nti vā; api ca samaṇo gotamo – ‘evaṃ tadā āsi, itthaṃ tadā āsi’ tveva bhāsati. Tassa mayhaṃ bho evaṃ hoti – ‘addhā samaṇo gotamo tena samayena rājā vā ahosi mahāvijito yaññassāmi purohito vā brāhmaṇo tassa yaññassa yājetā’ti. Abhijānāti pana bhavaṃ gotamo evarūpaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjitāti’’? ‘‘Abhijānamahaṃ, brāhmaṇa, evarūpaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjitā, ahaṃ tena samayena purohito brāhmaṇo ahoṣiṃ tassa yaññassa yājetā’’ti.

Niccadānaanukulayaññaṃ

349. ‘‘Atthi pana, bho gotama, añño yañño imāya tividhāya yaññasampadāya [tividhayaññasampadāya (ka.)] soḷasaparikkhārāya appaṭṭhataro [appaṭṭhataro (syā. kaṃ.)] ca appasamārambhataro [appasamārabhataro (sī. pī. ka.)] ca mahapphalataro ca mahānisamsataro cā’’ti?

‘‘Atthi kho, brāhmaṇa, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

‘‘Katamo pana so, bho gotama, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

‘‘Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti; ayaṃ kho, brāhmaṇa, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

‘‘Ko nu kho, bho gotama, hetu ko paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatarāṅca appasamārambhatarāṅca mahapphalatarāṅca mahānisamsatarāṅca’’ti?

‘‘Na kho, brāhmaṇa, evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā. Taṃ kissa hetu? Dissanti hettha, brāhmaṇa, daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā. Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti; evarūpaṃ kho, brāhmaṇa, yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā. Taṃ kissa hetu? Na hettha, brāhmaṇa, dissanti daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā. Ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatarāṅca appasamārambhatarāṅca mahapphalatarāṅca mahānisamsatarāṅca’’ti.

350. ‘‘Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

‘‘Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Yo kho, brāhmaṇa, cātuddisaṃ saṅghaṃ uddissa vihāraṃ karoti, ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

351. “Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Yo kho, brāhmaṇa, pasannacitto buddhaṃ saraṇaṃ gacchati, dhammaṃ saraṇaṃ gacchati, saṅghaṃ saraṇaṃ gacchati; ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

352. “Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Yo kho, brāhmaṇa, pasannacitto sikkhāpadāni samādiyati – pāṇātipātā veramaṇiṃ, adinnādānā veramaṇiṃ, kāmesumicchācārā veramaṇiṃ, musāvādā veramaṇiṃ, surāmerayamajjapamādaṭṭhānā veramaṇiṃ. Ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

353. “Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti?

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā’’ti.

“Katamo pana so, bho gotama, yañño imāya ca tivindhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccādānena anukulayaññena iminā ca vihārādānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“Idha, brāhmaṇa, tathāgato loke uppajjati araham sammāsambuddho...pe... (yathā 190-212 anucchedesu, evaṃ vitthāretabbam). Evaṃ kho, brāhmaṇa, bhikkhu sīlasampanno hoti...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Ayam kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca...pe... dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cāti. Nānadassanāya cittaṃ abhinīharati abhininnāmeti...pe... ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca...pe... nāparaṃ itthattāyāti pajānāti. Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca. Imāya ca, brāhmaṇa, yaññasampadāya añña yaññasampadā uttaritarā vā pañītarā vā natthī”ti.

Kūṭadantaupāsakattapaṭivedanā

354. Evaṃ vutte, kūṭadanto brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ. Esāhaṃ bho gotama satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni muñcāmi, jīvitaṃ demi, haritāni ceva tiṇāni khādantu, sītāni ca pānīyāni pivantu, sīto ca nesam vāto upavāyatū”ti.

Sotāpatti phalāsacchikiriya

355. Atha kho bhagavā kūṭadantassa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ, dānakathaṃ sīlakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi kūṭadantaṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi – dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva kūṭadantassa brāhmaṇassa tasmiññeva āsane virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma”nti.

356. Atha kho kūṭadanto brāhmaṇo diṭṭhadhammo pattadhammo vidadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – “adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

357. Atha kho kūṭadanto brāhmaṇo bhagavato adhvāsanam viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho kūṭadanto brāhmaṇo tassā rattiyā accayena sake yaññavāṭe pañītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama; niṭṭhitaṃ bhatta”nti.

358. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena kūṭadantassa brāhmaṇassa yaññavāṭo tenupasaṅkama; upasaṅkamitvā paññatte āsane nisīdi.

Atha kho kūṭadanto brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho kūṭadanto brāhmaṇo bhagavantaṃ bhuttāvim onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho kūṭadantaṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmīti.

Kūṭadantasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Mahālisuttaṃ

Brāhmaṇadūtavattu

359. Evaṃ me suttaṃ – uekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṃ paṭivasanti kenacideva karaṇīyena. Assosum kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahantaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahantaṃ dassanaṃ hoti”ti.

360. Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamiṃsu. Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamiṃsu. Upasaṅkamtivā āyasmantaṃ nāgitaṃ etadavocaṃ – “kahaṃ nu kho, bho nāgita, etarahi so bhavaṃ gotamo viharati? Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotama”nti. “Akālo kho, āvuso, bhagavantaṃ dassanāya, paṭisallīno bhagavā”ti. Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva ekamantaṃ nisīdiṃsu – “disvāva mayaṃ taṃ bhavantaṃ gotamaṃ gamissāma”ti.

Oṭṭhaddhalicchavīvatthu

361. Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ yena mahāvanaṃ kūṭāgārasālā yenāyasmā nāgito tenupasaṅkami; upasaṅkamtivā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho oṭṭhaddhopi licchavī āyasmantaṃ nāgitaṃ etadavoca – “kahaṃ nu kho, bhante nāgita, etarahi so bhagavā viharati arahantaṃ sammāsambuddho, dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddha”nti. “Akālo kho, mahāli, bhagavantaṃ dassanāya, paṭisallīno bhagavā”ti. Oṭṭhaddhopi licchavī tattheva ekamantaṃ nisīdi – “disvāva ahaṃ taṃ bhagavantaṃ gamissāmi arahantaṃ sammāsambuddha”nti.

362. Atha kho sīho samaṇuddeso yenāyasmā nāgito tenupasaṅkami; upasaṅkamtivā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sīho samaṇuddeso āyasmantaṃ nāgitaṃ etadavoca – “ete, bhante kassapa, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantaṃ bhagavantaṃ dassanāya; oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantaṃ dassanāya, sādhu, bhante kassapa, labhataṃ esā janatā bhagavantaṃ dassanāya”ti.

“Tena hi, sīha, tvaññeva bhagavato ārocehī”ti. “Evaṃ, bhante”ti kho sīho samaṇuddeso āyasmato nāgitassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sīho samaṇuddeso bhagavantaṃ etadavoca – “ete, bhante, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṃ dassanāya, oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantaṃ dassanāya. Sādhu, bhante, labhataṃ esā janatā bhagavantaṃ dassanāyā”ti. “Tena hi, sīha, vihārapacchāyāyaṃ āsanaṃ paññapehī”ti. “Evaṃ, bhante”ti kho sīho samaṇuddeso bhagavato paṭissutvā vihārapacchāyāyaṃ āsanaṃ paññapesi.

363. Atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi. Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

364. Ekamantaṃ nisinno kho oṭṭhaddho licchavī bhagavantaṃ etadavoca – “purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca – ‘yadagge ahaṃ, mahāli, bhagavantaṃ upanissāya viharāmi, na ciraṃ tīṇi vassāni, dībbāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāmi piyarūpāni kāmūpasamhitāni rajanīyāni’ti. Santāneva nu kho, bhante, sunakkhatto licchaviputto dībbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, udāhu asantāni’”ti?

Ekamsabhāvitasamādhī

365. “Santāneva kho, mahāli, sunakkhatto licchaviputto dībbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni’”ti. “Ko nu kho, bhante, hetu, ko paccayo, yena santāneva sunakkhatto licchaviputto dībbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni’”ti?

366. “Idha, mahāli, bhikkhuno puratthimāya disāya ekamsabhāvito samādhī hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Puratthimāya disāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

367. “Puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya...pe... pacchimāya disāya ... uttarāya disāya... uddhamadho tiriyāya ekamsabhāvito samādhī hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddhamadho tiriyāya ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Uddhamadho tiriyāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyāya ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

368. “Idha, mahāli, bhikkhuno puratthimāya disāya ekaṃsabhāvito samādhi hoti dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ekaṃsabhāvite samādhimhi dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Puratthimāya disāya dībāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimhi dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

369. “Puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya...pe... pacchimāya disāya... uttarāya disāya... uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Uddhamadho tiriyaṃ dībāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dībānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

370. “Idha, mahāli, bhikkhuno puratthimāya disāya ubhayaṃsabhāvito samādhi hoti dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ubhayaṃsabhāvite samādhimhi dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Puratthimāya disāya dībāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dībāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ubhayaṃsabhāvite samādhimhi dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

371. “Puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya...pe... pacchimāya disāya... uttarāya disāya... uddhamadho tiriyaṃ ubhayaṃsabhāvito samādhi hoti dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhimhi dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Uddhamadho tiriyaṃ dībāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dībāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. Taṃ kissa hetu? Evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhimhi dībānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībānaṃca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Ayaṃ kho mahāli, hetu, ayaṃ paccayo, yena santāneva sunakkhatto licchaviputto dībāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni” ti.

372. “Etāsaṃ nūna, bhante, samādhibhāvanānaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti” ti. “Na kho, mahāli, etāsaṃ samādhibhāvanānaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Atthi kho, mahāli, aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti” ti.

Caturiyaphalaṃ

373. “Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”’ti? “Idha, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“Puna caparaṃ, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva [sakiṃdeva (ka.)] imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“Puna caparaṃ, mahāli, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“Puna caparaṃ, mahāli, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Ime kho te, mahāli, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”’ti.

Ariyaatṭhaṅgikamaggo

374. “Atthi pana, bhante, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”’ti? “Atthi kho, mahāli, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”’ti.

375. “Katamo pana, bhante, maggo katamā paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”’ti? “Ayameva ariyo atṭhaṅgiko maggo. Seyyathidaṃ – sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho, mahāli, maggo ayaṃ paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā.

Dvepabbajitavatthu

376. “Ekamidāhaṃ, mahāli, samayaṃ kosambiyaṃ viharāmi ghoṣitārāme. Atha kho dve pabbajitā – muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yenāhaṃ tenupasaṅkamimsu. Upasaṅkamitvā mayā saddhiṃ sammodimsu. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ atṭhaṃsu. Ekamantaṃ tṭhitā kho te dve pabbajitā maṃ etadavocaṃ – ‘kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ sarīra’nti?

377. ““Tena hāvuso, suṇātha sādhukaṃ manasi karoṭha bhāsissāmī”’ti. ‘Evamāvuso’ti kho te dve pabbajitā mama paccassosaṃ. Ahaṃ etadavocaṃ – idhāvuso tathāgato loke uppajjati arahāṃ sammāsambuddho...pe... (yathā 190-212 anucchadesu evaṃ vitthāretabbaṃ). Evaṃ kho, āvuso, bhikkhu silasampanno hoti...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetāṃ vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetāṃ vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā...pe... dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetāṃ vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetāṃ vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā...pe... fīṇadassanāya cittaṃ abhinīharati

abhininnāmeti...pe... yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ [na kallaṃ (sī. syā. kaṃ. ka.)] tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā... pe... nāparaṃ itthattāyāti pajānāti. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati na kallaṃ tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā’ ti. Idamavoca bhagavā. Attamano oṭṭhaddho licchavī bhagavato bhāsitaṃ abhinandīti.

Mahālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Jāliyasuttaṃ

Dvepabbajitavatthu

378. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. Tena kho pana samayena dve pabbajitā – muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho te dve pabbajitā bhagavantaṃ etadavocum – ‘kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ sarīra’nti?’

379. ‘Tena hāvuso, suṇātha sādhukaṃ manasi karotha; bhāsissāmī’ ti. ‘Evaṃāvuso’ ti kho te dve pabbajitā bhagavato paccassosum. Bhagavā etadavoca – ‘idhāvuso, tathāgato loke uppajjati araham, sammāsambuddho...pe... (yathā 190-212 anucchedesu evaṃ vitthāretabbaṃ). Evaṃ kho, āvuso, bhikkhu sīlasampanno hoti...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā...pe... dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati kallaṃ, tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā...pe... fīṇadassanāya cittaṃ abhinīharati abhininnāmeti...pe... yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati kallaṃ tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā...pe...’

380. ...Pe... nāparaṃ itthattāyāti pajānāti. Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti? Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, na kallaṃ tassetam vacanāya – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vāti. Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi – ‘taṃ jīvaṃ taṃ sarīra’nti vā ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā’ ti. Idamavoca bhagavā. Attamanā te dve pabbajitā bhagavato bhāsitaṃ abhinanduntī.

Jāliyasuttam niṭṭhitam sattamam.

8. Mahāsīhanādasuttam

Acelakassapavattu

381. Evaṃ me sutam – ekaṃ samayaṃ bhagavā uruññāyaṃ [ujuññāyaṃ (sī. syā. kaṃ. pī.)] viharati kaṇṇakatthale migadāye. Atha kho acelo kassapo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho acelo kassapo bhagavantaṃ etadavoca – ‘sutam metaṃ, bho gotama – ‘samaṇo gotamo sabbam tapam garahati, sabbam tapassim lūkhājīvim ekaṃsena upakkosati upavadatī’ ti. Ye te, bho gotama, evamāhaṃsu – ‘samaṇo gotamo sabbam tapam garahati, sabbam tapassim lūkhājīvim ekaṃsena upakkosati upavadatī’ ti, kacci te bho gotamassa vuttavādino, na ca bhavantaṃ gotamaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati? Anabbhakkhātukāmā hi mayaṃ bhavantaṃ gotama’ nti.

382. ‘‘Ye te, kassapa, evamāhaṃsu – ‘samaṇo gotamo sabbam tapam garahati, sabbam tapassim lūkhājīvim ekaṃsena upakkosati upavadatī’ ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtena. Idhāhaṃ, kassapa, ekaccaṃ tapassim lūkhājīvim passāmi dibbena cakkhunā visuddhena atikkantaṃānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ. Idha panāhaṃ, kassapa, ekaccaṃ tapassim lūkhājīvim passāmi dibbena cakkhunā visuddhena atikkantaṃānusakena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannaṃ.

383. ‘‘Idhāhaṃ, kassapa, ekaccaṃ tapassim appadukkhavīhāriṃ passāmi dibbena cakkhunā visuddhena atikkantaṃānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ. Idha panāhaṃ, kassapa, ekaccaṃ tapassim appadukkhavīhāriṃ passāmi dibbena cakkhunā visuddhena atikkantaṃānusakena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannaṃ. Yo haṃ, kassapa, imesaṃ tapassīnaṃ evaṃ āgatiṃca gatiṃca cutiṃca upapattiṃca yathābhūtaṃ pajānāmi, sohaṃ kiṃ sabbam tapam garahissāmi, sabbam vā tapassim lūkhājīvim ekaṃsena upakkosissāmi upavadissāmi?

384. ‘‘Santi, kassapa, eke samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Tehipi me saddhiṃ ekaccesu ṭhānesu sameti, ekaccesu ṭhānesu na sameti. Yaṃ te ekaccaṃ vadanti ‘sādhū’ ti, mayampi taṃ ekaccaṃ vadema ‘sādhū’ ti. Yaṃ te ekaccaṃ vadanti ‘na sādhū’ ti, mayampi taṃ ekaccaṃ vadema ‘na sādhū’ ti. Yaṃ te ekaccaṃ vadanti ‘sādhū’ ti, mayampi taṃ ekaccaṃ vadema ‘na sādhū’ ti. Yaṃ te ekaccaṃ vadanti ‘na sādhū’ ti, mayampi taṃ ekaccaṃ vadema ‘sādhū’ ti.

‘‘Yaṃ mayaṃ ekaccaṃ vadema ‘sādhū’ ti, parepi taṃ ekaccaṃ vadanti ‘sādhū’ ti. Yaṃ mayaṃ ekaccaṃ vadema ‘na sādhū’ ti, parepi taṃ ekaccaṃ vadanti ‘na sādhū’ ti. Yaṃ mayaṃ ekaccaṃ vadema ‘na sādhū’ ti, pare taṃ ekaccaṃ vadanti ‘sādhū’ ti. Yaṃ mayaṃ ekaccaṃ vadema ‘sādhū’ ti, pare taṃ ekaccaṃ vadanti ‘na sādhū’ ti.

Samanuyuñjāpanakathā

385. ‘‘Tyāhaṃ upasaṅkamtivā evaṃ vadāmi – yesu no, āvuso, ṭhānesu na sameti, tiṭṭhantu tāni ṭhānāni. Yesu ṭhānesu sameti, tattha viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ sathhārā vā sathhāraṃ saṅghena vā saṅghaṃ – ‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā. Ko ime dhamme anavasesaṃ pahāya vattati, samaṇo vā gotamo, pare vā pana bhonto

gaṇācariyā’ ti?

386. “Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ – ‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā. Samaṇo gotamo ime dhamme anavasesaṃ pahāya vattati, yaṃ vā pana bhonto pare gaṇācariyā’ ti. Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasamseyyuṃ.

387. “Aparampi no, kassapa, viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṅghena vā saṅghaṃ – ‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevittabbā sevittabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā. Ko ime dhamme anavasesaṃ samādāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā’ ti?

388. “Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ – ‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevittabbā sevittabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā. Samaṇo gotamo ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare gaṇācariyā’ ti. Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasamseyyuṃ.

389. “Aparampi no, kassapa, viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṅghena vā saṅghaṃ – ‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā. Ko ime dhamme anavasesaṃ pahāya vattati, gotamasāvakaṃ vā, pare vā pana bhonto gaṇācariyasāvakaṃ vā’ ti?

390. “Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ – ‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā. Gotamasāvakaṃ ime dhamme anavasesaṃ pahāya vattati, yaṃ vā pana bhonto pare gaṇācariyasāvakaṃ vā’ ti. Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasamseyyuṃ.

391. “Aparampi no, kassapa, viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṅghena vā saṅghaṃ. ‘Ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevittabbā sevittabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā. Ko ime dhamme anavasesaṃ samādāya vattati, gotamasāvakaṃ vā, pare vā pana bhonto gaṇācariyasāvakaṃ vā’ ti?

392. “Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ – ‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevittabbā sevittabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā. Gotamasāvakaṃ ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare gaṇācariyasāvakaṃ vā’ ti. Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasamseyyuṃ.

Ariyo aṭṭhaṅgiko maggo

393. “Atthi, kassapa, maggo atthi paṭipadā, yathāpaṭipanno sāmaṃyeva ñassati sāmaṃ dakkhati [dakkhiti (sī.)] – ‘samaṇova gotamo kālavadī bhūtavādī atthavadī dhammavadī vinayavadī’ ti. Katamo

ca, kassapa, maggo, katamā ca paṭipadā, yathāpaṭipanno sāmāmyeva ñassati sāmam dakkhati – ‘samaṇova gotamo kālavadī bhūtavādī atthavadī dhammavadī vinayavadī’ ti? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho, kassapa, maggo, ayaṃ paṭipadā, yathāpaṭipanno sāmāmyeva ñassati sāmam dakkhati ‘samaṇova gotamo kālavadī bhūtavādī atthavadī dhammavadī vinayavadī’ ti.

Tapopakkamakathā

394. Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca – “imepi kho, āvuso gotama, tapopakkamā etesaṃ samaṇabrāhmaṇānaṃ sāmāññaṣaṅkhātā ca brahmaññaṣaṅkhātā ca. Acelako hoti, muttācāro, hatthāpalekhano, na ehibhaddantiko, na tiṭṭhabhaddantiko, nābhihaṭaṃ, na uddissakataṃ, na nimantaṇaṃ sādīyati. So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko...pe... sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti... sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.

395. “Imepi kho, āvuso gotama, tapopakkamā etesaṃ samaṇabrāhmaṇānaṃ sāmāññaṣaṅkhātā ca brahmaññaṣaṅkhātā ca. Sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmbhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.

396. “Imepi kho, āvuso gotama, tapopakkamā etesaṃ samaṇabrāhmaṇānaṃ sāmāññaṣaṅkhātā ca brahmaññaṣaṅkhātā ca. Sāñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭānīpi dhāreti, ajinaṃpi dhāreti, ajinaṅkhipampi dhāreti, kusacīraṃpi dhāreti, vākacīraṃpi dhāreti, phalakacīraṃpi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhikampi dhāreti, kesamassulocakopi hoti kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi [ubbhaṭṭhikopi (ka.)] hoti āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto, kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti, phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti, ekaṇṭakāpassayīkopi hoti rajojalladharo, abbhokāsīkopi hoti yathāsanthatiko, vekaṭīkopi hoti vikaṭābhojanānuyogamanuyutto, apānakopi hoti apānakattamanuyutto, sāyatatiyakampi udakorohanānuyogamanuyutto viharati’ ti.

Tapopakkamaniratthakathā

397. “Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano...pe... iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. Tassa cāyaṃ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmāñña ārakāva brahmañña. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānaṅca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiñña sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sākabhakkho cepi, kassapa, hoti, sāmābhakkho...pe... vanamūlaphalāhāro yāpeti pavattaphalabhojī. Tassa cāyaṃ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmāñña ārakāva brahmañña. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānaṅca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiñña sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti...pe... sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Tassa cāyaṃ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmāñña ārakāva brahmañña. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi”ti.

398. Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca – “dukkaraṃ, bho gotama, sāmāññaṃ dukkaraṃ brahmañña”nti. “Pakati kho esā, kassapa, lokasmiṃ ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti. Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano...pe... iti evarūpaṃ addhamāsikampi pariyaṃyabhattabhojanānuyogamanuyutto viharati. Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ vā abhaviṣsa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netāṃ abhaviṣsa kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti.

“Sakkā ca panetaṃ abhaviṣsa kātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘handāhaṃ acelako homi, muttācāro, hatthāpalekhano...pe... iti evarūpaṃ addhamāsikampi pariyaṃyabhattabhojanānuyogamanuyutto viharāmi”ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho...pe... vanamūlaphalāhāro yāpeti pavattaphalabhojī. Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ vā abhaviṣsa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netāṃ abhaviṣsa kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti.

“Sakkā ca panetaṃ abhaviṣsa kātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘handāhaṃ sākabhakkho vā homi, sāmākabhakkho vā...pe... vanamūlaphalāhāro yāpemi pavattaphalabhojī”ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti...pe... sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ vā abhaviṣsa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netāṃ abhaviṣsa kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti.

“Sakkā ca panetaṃ abhaviṣsa kātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘handāhaṃ sāṇānipi dhāremi, masāṇānipi dhāremi...pe... sāyatatiyakampi udakorohanānuyogamanuyutto viharāmi”ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya – ‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmañña’nti. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti,

āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī’ ti.

399. Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca – “dujjāno, bho gotama, samaṇo, dujjāno brāhmaṇo’ ti. “Pakati kho esā, kassapa, lokasmiṃ ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti. Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano...pe... iti evarūpaṃ addhamāsikampi pariyaḥattabhojanānuyogamanuyutto viharati. Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhaviṣsa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhaviṣsa kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti.

“Sakkā ca paneso abhaviṣsa ñātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘ayaṃ acelako hoti, muttācāro, hatthāpalekhano...pe... iti evarūpaṃ addhamāsikampi pariyaḥattabhojanānuyogamanuyutto viharatī’ ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti. Yato kho [yato ca kho (ka.)], kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sākabhakkho cepi, kassapa, hoti sāmābhakkho...pe... vanamūlaphalāhāro yāpeti pavattaphalabhojī. Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhaviṣsa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhaviṣsa kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti.

“Sakkā ca paneso abhaviṣsa ñātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘ayaṃ sākabhakkho vā hoti sāmābhakkho...pe... vanamūlaphalāhāro yāpeti pavattaphalabhojī’ ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

“Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti...pe... sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhaviṣsa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhaviṣsa kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti.

“Sakkā ca paneso abhaviṣsa ñātuṃ gahapatinā vā gahapatiputtana vā antamaso kumbhadāsiyāpi – ‘ayaṃ sāṇānipi dhāreti, masāṇānipi dhāreti...pe... sāyatatiyakampi udakorohanānuyogamanuyutto viharatī’ ti.

“Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya – ‘dujjāno samaṇo dujjāno brāhmaṇo’ ti. Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī’ ti.

Sīlasamādhīpaññāsampadā

400. Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca – “katamā pana sā, bho gotama,

sīlasampadā, katamā cittasampadā, katamā paññāsampadā’ ti? ‘Idha, kassapa, tathāgato loke uppajjati arahaṃ, sammāsambuddho...pe... (yathā 190-193 anucchedesu, evaṃ vitthāretabbaṃ) bhayadassāvī samādāya sikkhati sikkhāpadesu, kāyakammavacīkammaena samannāgato kusalena parisuddhājīvo sīlasampanno indriyesu guttadvāro satisampajaññaena samannāgato santuṭṭho.

401. ‘Kathaṇca, kassapa, bhikkhu sīlasampanno hoti? Idha, kassapa, bhikkhu paṇātipātā pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati. Idampissa hoti sīlasampadāya ...pe... (yathā 194 yāva 210 anucchedesu)

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitāṃ kappenti. Seyyathidaṃ – santikammaṃ paṇidhikammaṃ...pe... (yathā 211 anucchede) osadhīnaṃ patimokkho iti vā iti, evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasampadāya.

‘Sa kho so [ayaṃ kho (ka.)], kassapa, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. Seyyathāpi, kassapa, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato. Evameva kho, kassapa, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti. Evaṃ kho, kassapa, bhikkhu sīlasampanno hoti. Ayaṃ kho, kassapa, sīlasampadā...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Idampissa hoti cittasampadāya...pe... dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Idampissa hoti cittasampadāya. Ayaṃ kho, kassapa, cittasampadā.

‘So evaṃ samāhite citte...pe... ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti...pe... idampissa hoti paññāsampadāya...pe... nāparaṃ itthattāyāti pajānāti...pe... idampissa hoti paññāsampadāya. Ayaṃ kho, kassapa, paññāsampadā.

‘Imāya ca, kassapa, sīlasampadāya cittasampadāya paññāsampadāya aññā sīlasampadā cittasampadā paññāsampadā uttaritarā vā paṇītatarā vā natthi.

Sihanādakathā

402. ‘Santi, kassapa, eke samaṇabrāhmaṇā sīlavādā. Te anekapariyāyena sīlassa vaṇṇaṃ bhāsanti. Yāvatā, kassapa, ariyaṃ paramaṃ sīlaṃ, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo! Atha kho ahameva tattha bhiyyo, yadidaṃ adhisīlaṃ.

‘Santi, kassapa, eke samaṇabrāhmaṇā tapojigucchāvādā. Te anekapariyāyena tapojigucchāya vaṇṇaṃ bhāsanti. Yāvatā, kassapa, ariyā paramā tapojigucchā, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo! Atha kho ahameva tattha bhiyyo, yadidaṃ adhijegucchaṃ.

‘Santi, kassapa, eke samaṇabrāhmaṇā paññāvādā. Te anekapariyāyena paññāya vaṇṇaṃ bhāsanti. Yāvatā, kassapa, ariyā paramā paññā, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo! Atha kho ahameva tattha bhiyyo, yadidaṃ adhipaññaṃ.

‘Santi, kassapa, eke samaṇabrāhmaṇā vimuttivādā. Te anekapariyāyena vimuttiyā vaṇṇaṃ bhāsanti. Yāvatā, kassapa, ariyā paramā vimutti, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo! Atha kho ahameva tattha bhiyyo, yadidaṃ adhivimutti.

403. ‘Thānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘sīhanādaṃ kho samaṇo gotamo nadati, taṇca kho suññāgāre nadati, no parisāsū’ ti. Te – ‘mā heva’ ntissu vacanīyā. ‘Sīhanādaṇca samaṇo gotamo nadati, parisāsu ca nadati’ ti evamassu, kassapa, vacanīyā.

“Thānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, no ca kho visārado nadatī’ ti. Te – ‘mā heva’ ntissu vacanīyā. ‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadatī’ ti evamassu, kassapa, vacanīyā.

“Thānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, no ca kho naṃ pañhaṃ pucchanti...pe... pañhañca naṃ pucchanti; no ca kho nesaṃ pañhaṃ puṭṭho byākaroti...pe... pañhañca nesaṃ puṭṭho byākaroti; no ca kho pañhassa veyyākaraṇena cittaṃ ārādheti...pe... pañhassa ca veyyākaraṇena cittaṃ ārādheti; no ca kho sotabbaṃ maññanti...pe... sotabbañcassa maññanti; no ca kho sutvā pasīdanti...pe... sutvā cassa pasīdanti; no ca kho pasannākāraṃ karonti...pe... pasannākārañca karonti; no ca kho tathattāya paṭipajjanti...pe... tathattāya ca paṭipajjanti; no ca kho paṭipannā ārādheti’ ti. Te – ‘mā heva’ ntissu vacanīyā. ‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, pañhañca naṃ pucchanti, pañhañca nesaṃ puṭṭho byākaroti, pañhassa ca veyyākaraṇena cittaṃ ārādheti, sotabbañcassa maññanti, sutvā cassa pasīdanti, pasannākārañca karonti, tathattāya ca paṭipajjanti, paṭipannā ca ārādheti’ ti evamassu, kassapa, vacanīyā.

Titthiyaparivāsakathā

404. “Ekamidāhaṃ, kassapa, samayaṃ rājagahe viharāmi gijjhakūte pabbate. Tatra maṃ aññataro tapabrahmacārī nigrodho nāma adhijegucche pañhaṃ apucchi. Tassāhaṃ adhijegucche pañhaṃ puṭṭho byākāsim. Byācate ca pana me attamano ahosi paraṃ viya mattāyā’ ti. “Ko hi, bhante, bhagavato dhammaṃ sutvā na attamano assa paraṃ viya mattāyā? Ahampi hi, bhante, bhagavato dhammaṃ sutvā attamano paraṃ viya mattāyā. Abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammañca bhikkhusaṅghaṃ. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’ nti.

405. “Yo kho, kassapa, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā’ ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhanti pabbajjaṃ, ākaṅkhanti upasampadaṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā’ ti.

Alattha kho acelo kassapo bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti – abbhaññāsi. Aññataro kho panāyasmā kassapo arahataṃ ahoṣīti.

Mahāsīhanādasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

9. Poṭṭhapādasuttaṃ

Poṭṭhapādaparibbājakavatthu

406. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena poṭṭhapādo paribbājako samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatīyā paribbājakaparisāya saddhim tiṃsamattehi paribbājakasatehi. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisi.

407. Atha kho bhagavato etadahosi – “atippago kho tāva sāvattiyam piṇḍāya caritum. Yaṃnūnāhaṃ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo, yena poṭṭhapādo paribbājako tenupasaṅkameyya”nti. Atha kho bhagavā yena samayappavādako tindukācīro ekasālako mallikāya ārāmo tenupasaṅkami.

408. Tena kho pana samayena poṭṭhapādo paribbājako mahatīyā paribbājakaparisāya saddhim nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tīracchānakatham kathentīyā. Seyyathidaṃ – rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātīkatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthīkatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbaṅgetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

409. Addasā kho poṭṭhapādo paribbājako bhagavantam dūratova āgacchantam; disvāna sakaṃ parisam saṅghapesi – “appasaddā bhonto hontu, mā bhonto saddamakatha. Ayaṃ samaṇo gotamo āgacchati. Appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddam parisam viditvā upasaṅkamitabbam maññeyyā”ti. Evaṃ vutte te paribbājakā tuṅhī ahesum.

410. Atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami. Atha kho poṭṭhapādo paribbājako bhagavantam etadavoca – “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cīrassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā, idaṃ āsanaṃ paññatta”nti.

Nisīdi bhagavā paññatte āsane. Poṭṭhapādopi kho paribbājako aññataram nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho poṭṭhapādam paribbājakaṃ bhagavā etadavoca – “kāya nuttha [kāya nottha (syā. ka.)], poṭṭhapāda, etarahi kathāya sannisinnā, kā ca pana vo antarākatā vippakatā”ti?

Abhisaññānirodhakathā

411. Evaṃ vutte poṭṭhapādo paribbājako bhagavantam etadavoca – “tiṭṭhatesā, bhante, kathā, yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni, bhante, divasāni purimatarāni, nānātīthiyānaṃ samaṇabrāhmaṇānaṃ kotūhalasālāya sannisinnānaṃ sannipatitānaṃ abhisaññānirodhe kathā udapādi – ‘katham nu kho, bho, abhisaññānirodho hotī’ti? Tatrekacce evamāhaṃsu – ‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi. Yasmiṃ samaye uppajjanti, saññā tasmīṃ samaye hoti. Yasmiṃ samaye nirujjhanti, asaññā tasmīṃ samaye hotī’ti. Ittheke abhisaññānirodham paññapenti.

“Tamañño evamāha – ‘na kho pana metaṃ [na kho nāmetaṃ (sī. pī.)], bho, evaṃ bhavissati. Saññā hi, bho, purisassa attā. Sā ca kho upetipi apetipi. Yasmiṃ samaye upeti, saññā tasmīṃ samaye hoti. Yasmiṃ samaye apeti, asaññā tasmīṃ samaye hotī’ti. Ittheke abhisaññānirodham paññapenti.

“Tamañño evamāha – ‘na kho pana metaṃ, bho, evaṃ bhavissati. Santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā. Te imassa purisassa saññā upakaḍḍhantipi apakaḍḍhantipi. Yasmiṃ samaye upakaḍḍhanti, saññā tasmīṃ samaye hoti. Yasmiṃ samaye apakaḍḍhanti, asaññā tasmīṃ samaye hotī’ti. Ittheke abhisaññānirodham paññapenti.

“Tamañño evamāha – ‘na kho pana metam, bho, evam bhavissati. Santi hi, bho, devatā mahiddhikā mahānubhāvā. Tā imassa purisassa saññaṃ upakaḍḍhantipi apakaḍḍhantipi. Yasmiṃ samaye upakaḍḍhanti, saññī tasmīṃ samaye hoti. Yasmiṃ samaye apakaḍḍhanti, asaññī tasmīṃ samaye hoti’ ti. Ittheke abhisaññānirodham paññapenti.

“Tassa mayham, bhante, bhagavantamyeva ārabha sati udapādi – ‘aho nūna bhagavā, aho nūna sugato, yo imesaṃ dhammānaṃ sukusalō’ ti. Bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa. Kathaṃ nu kho, bhante, abhisaññānirodho hoti’ ti?”

Sahetukasaññuppādanirodhakathā

412. “Tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṃsu – ‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi’ ti, āditova tesam aparaddham. Tam kissa hetu? Sahetū hi, poṭṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipi. Sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati’.”

413. “Kā ca sikkhā’ ti? Bhagavā avoca – ‘idha, poṭṭhapāda, tathāgato loke uppajjati araham, sammāsambuddho...pe... (yathā 190-212 anucchedesu, evam vitthāretabbam). Evam kho, poṭṭhapāda, bhikkhu sīlasampanno hoti...pe... tassime pañcanīvaraṇe pahīne attani samanupassato pāmojjam jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhiyati. So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Tassa yā purimā kāmasaññā, sā nirujjhati. Vivekajapītisukhasukhumasaccasaññā tasmīṃ samaye hoti, vivekajapītisukhasukhuma-saccasaññīyeva tasmīṃ samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayam sikkhā’ ti bhagavā avoca.

“Puna caparam, poṭṭhapāda, bhikkhu vitakkavicāraṇam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāraṃ samādhijam pītisukham dutiyam jhānam upasampajja viharati. Tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati. Samādhijapītisukhasukhumasaccasaññā tasmīṃ samaye hoti, samādhijapītisukhasukhumasaccasaññīyeva tasmīṃ samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’ ti bhagavā avoca.

“Puna caparam, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti, tatiyam jhānam upasampajja viharati. Tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati. Upekkhāsukhasukhumasaccasaññā tasmīṃ samaye hoti, upekkhāsukhasukhumasaccasaññīyeva tasmīṃ samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’ ti bhagavā avoca.

“Puna caparam, poṭṭhapāda, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṃ catuttham jhānam upasampajja viharati. Tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati. Adukkhamasukhasukhumasaccasaññā tasmīṃ samaye hoti, adukkhamasukhasukhumasaccasaññīyeva tasmīṃ samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’ ti bhagavā avoca.

“Puna caparam, poṭṭhapāda, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāsō’ ti ākāsānañcāyatanam upasampajja viharati. Tassa yā purimā rūpasaññā [purimasaññā (ka.)], sā nirujjhati. Ākāsānañcāyatanasukhumasaccasaññā tasmīṃ samaye hoti, ākāsānañcāyatanasukhumasaccasaññīyeva tasmīṃ samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’ ti bhagavā avoca.

“Puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāna’nti viññānañcāyatanaṃ upasampajja viharati. Tassa yā purimā ākāsānañcāyatanaśukhumasaccasaññā, sā nirujjhati. Viññānañcāyatanaśukhumasaccasaññā tasmim samaye hoti, viññānañcāyatanaśukhumasaccasaññīyeva tasmim samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’nti bhagavā avoca.

“Puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñcī’nti ākiñcaññāyatanaṃ upasampajja viharati. Tassa yā purimā viññānañcāyatanaśukhumasaccasaññā, sā nirujjhati. Ākiñcaññāyatanaśukhumasaccasaññā tasmim samaye hoti, ākiñcaññāyatanaśukhumasaccasaññīyeva tasmim samaye hoti. Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati. Ayampi sikkhā’nti bhagavā avoca.

414. “Yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggam phusati. Tassa saññagge ṭhitassa evaṃ hoti – ‘cetayamānassa me pāpiyo, acetayamānassa me seyyo. Ahañceva kho pana ceteyyaṃ, abhisankhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppajjeyyaṃ; yaṃnūnāhaṃ na ceva ceteyyaṃ na ca abhisankhareyya’nti. So na ceva ceteti, na ca abhisankharoti. Tassa acetayato anabhisankharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti. So nirodham phusati. Evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodha-sampajāna-samāpatti hoti.

“Taṃ kiṃ maññasi, poṭṭhapāda, api nu te ito pubbe evarūpā anupubbābhisaññānirodha-sampajāna-samāpatti sutapubbā’nti? “No hetam, bhante. Evaṃ kho aham, bhante, bhagavato bhāsitaṃ ājānāmi – ‘yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggam phusati, tassa saññagge ṭhitassa evaṃ hoti – ‘cetayamānassa me pāpiyo, acetayamānassa me seyyo. Ahañceva kho pana ceteyyaṃ abhisankhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppajjeyyaṃ; yaṃnūnāhaṃ na ceva ceteyyaṃ, na ca abhisankhareyya’nti. So na ceva ceteti, na cābhisañkharoti, tassa acetayato anabhisankharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti. So nirodham phusati. Evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodha-sampajāna-samāpatti hoti’nti. “Evaṃ, poṭṭhapādā’nti.

415. “Ekaññeva nu kho, bhante, bhagavā saññaggam paññapeti, udāhu puthūpi saññagge paññapeti’nti? “Ekampi kho aham, poṭṭhapāda, saññaggam paññapemi, puthūpi saññagge paññapemi’nti. “Yathā katham pana, bhante, bhagavā ekampi saññaggam paññapeti, puthūpi saññagge paññapeti’nti? “Yathā yathā kho, poṭṭhapāda, nirodham phusati, tathā tathāhaṃ saññaggam paññapemi. Evaṃ kho aham, poṭṭhapāda, ekampi saññaggam paññapemi, puthūpi saññagge paññapemi’nti.

416. “Saññā nu kho, bhante, paṭhamam uppajjati, pacchā ñāṇam, udāhu ñāṇam paṭhamam uppajjati, pacchā saññā, udāhu saññā ca ñāṇaṇca apubbaṃ acarimaṃ uppajjanti’nti? “Saññā kho, poṭṭhapāda, paṭhamam uppajjati, pacchā ñāṇam, saññuppādā ca pana ñāṇuppādo hoti. So evaṃ pajānāti – ‘idappaccayā kira me ñāṇam udapādī’nti. Iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ – yathā saññā paṭhamam uppajjati, pacchā ñāṇam, saññuppādā ca pana ñāṇuppādo hoti’nti.

Saññāattakathā

417. “Saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā’nti? “Kaṃ pana tvam, poṭṭhapāda, attānaṃ paccesi’nti? “Oḷārikaṃ kho aham, bhante, attānaṃ paccemi rūpiṃ cātumahābhūtikaṃ kabaḷikārāhārahakkha’nti [kabaḷikārahakkhanti (syā. ka.)]. “Oḷāriko ca hi te, poṭṭhapāda, attā abhaviṣsa rūpī cātumahābhūtikaṃ kabaḷikārāhārahakkho. Evaṃ santaṃ kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā. Tamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā. Tiṭṭhateva sāyaṃ [tiṭṭhatevāyaṃ (sī. pī.)], poṭṭhapāda, oḷāriko attā rūpī cātumahābhūtikaṃ kabaḷikārāhārahakkho, atha imassa purisassa aññā ca saññā uppajjanti, aññā

ca saññā nirujjhanti. Iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

418. “Manomayaṃ kho ahaṃ, bhante, attānaṃ paccemi sabbaṅgapaccaṅgiṃ ahīnindriya”nti. “Manomayo ca hi te, poṭṭhapāda, attā abhaviṣṣa sabbaṅgapaccaṅgī ahīnindriyo, evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā. Tadināpetamaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā. Tiṭṭhateva sāyaṃ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti. Imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

419. “Arūpiṃ kho ahaṃ, bhante, attānaṃ paccemi saññāmaya”nti. “Arūpī ca hi te, poṭṭhapāda, attā abhaviṣṣa saññāmayo, evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā. Tadināpetamaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā. Tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpī attā saññāmayo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti. Imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

420. “Sakkā panetaṃ, bhante, mayā ñātuṃ – ‘saññā purisassa attā’ti vā ‘aññāva saññā añño attāti vā’ti? “Dujjānaṃ kho etaṃ [evaṃ (ka.)], poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena – ‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attāti vā’”ti.

“Sace taṃ, bhante, mayā dujjānaṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena – ‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attāti vā; ‘kiṃ pana, bhante, sassato loko, idameva saccaṃ moghamañña’nti? Abyākataṃ kho etaṃ, poṭṭhapāda, mayā – ‘sassato loko, idameva saccaṃ moghamañña’nti.

“Kiṃ pana, bhante, ‘asassato loko, idameva saccaṃ moghamañña’”nti? “Etampi kho, poṭṭhapāda, mayā abyākataṃ – ‘asassato loko, idameva saccaṃ moghamañña’”nti.

“Kiṃ pana, bhante, ‘antavā loko...pe... ‘anantavā loko ... ‘taṃ jīvaṃ taṃ sarīraṃ... ‘aññaṃ jīvaṃ aññaṃ sarīraṃ... ‘hoti tathāgato paraṃ maraṇā... ‘na hoti tathāgato paraṃ maraṇā... ‘hoti ca na ca hoti tathāgato paraṃ maraṇā... ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’”nti? “Etampi kho, poṭṭhapāda, mayā abyākataṃ – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’”nti.

“Kasmā panetaṃ, bhante, bhagavatā abyākata”nti? “Na hetamaṃ, poṭṭhapāda, atthasaṃhitamaṃ na dhammasaṃhitamaṃ nādirāmacariyakamaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā etaṃ mayā abyākata”nti.

“Kiṃ pana, bhante, bhagavatā byākata”nti? “Idaṃ dukkhanti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākata”nti.

“Kasmā panetaṃ, bhante, bhagavatā byākata”nti? “Etañhi, poṭṭhapāda, atthasaṃhitamaṃ, etaṃ dhammasaṃhitamaṃ, etaṃ ādirāmacariyakamaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; tasmā etaṃ mayā byākata”nti. “Evametaṃ, bhagavā, evametaṃ, sugata. Yassadāni, bhante, bhagavā kālaṃ maññati”ti. Atha kho bhagavā uṭṭhāyāsanaṃ pakkāmi.

421. Atha kho te paribbājakā acirapakkantassa bhagavato poṭṭhapādaṃ paribbājakamaṃ samantato vācā [vācāya (syā. ka.)] sannitodakena sañjhabharimakamsu – “evameva panāyaṃ bhavaṃ poṭṭhapādo

yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhanumodati – ‘evametaṃ bhagavā evametaṃ, sugatā’ti. Na kho pana mayaṃ kiñci [kañci (pī.)] samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāma – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’ti.

Evam vutte poṭṭhapādo paribbājako te paribbājake etadavoca – ‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā; api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitataṃ dhammaniyāmataṃ. Bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭṭhitataṃ dhammaniyāmataṃ, kathaṃhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā’ti?

Cittahatthisāriputtapoṭṭhapādavatthu

422. Atha kho dvīhatīhassa accayena citto ca hatthisāriputto poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā citto hatthisāriputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Poṭṭhapādo pana paribbājako bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho poṭṭhapādo paribbājako bhagavantaṃ etadavoca – ‘tadā maṃ, bhante, te paribbājaka acirapakkantassa bhagavato samantato vācāsannitodakena sañjhabbharimakamsu – ‘evameva panāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhanumodati – ‘evametaṃ bhagavā evametaṃ sugatā’ti. Na kho pana mayaṃ kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāma – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’ti. Evam vuttāhaṃ, bhante, te paribbājake etadavocaṃ – ‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā; api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitataṃ dhammaniyāmataṃ. Bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭṭhitataṃ dhammaniyāmataṃ, kathaṃhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā’ti?

423. ‘Sabbeva kho ete, poṭṭhapāda, paribbājaka andhā acakkhukā; tvaṃyeva nesam eko cakkhumā. Ekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā; anekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.

‘Katame ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā? ‘Sassato loko’ti [lokoti vā (sī. ka.)] kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto; ‘asassato loko’ti [lokoti vā (sī. ka.)] kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto; ‘antavā loko’ti [lokoti vā (sī. ka.)] kho poṭṭhapāda...pe... ‘anantavā loko’ti [lokoti vā (sī. ka.)] kho poṭṭhapāda... ‘taṃ jīvaṃ taṃ sarīra’nti kho poṭṭhapāda... ‘aññaṃ jīvaṃ aññaṃ sarīra’nti kho poṭṭhapāda... ‘hoti tathāgato paraṃ maraṇā’ti kho poṭṭhapāda... na hoti tathāgato paraṃ maraṇā’ti kho poṭṭhapāda... ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho poṭṭhapāda... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto.

‘Kasmā ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā? Na hete, poṭṭhapāda, atthasaṃhitā na dhammasaṃhitā na ādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti. Tasmā te mayā anekaṃsikaṃ dhammā desitā paññattā’.

Ekamsikadhammo

424. “Katame ca te, poṭṭhapāda, mayā ekamsikā dhammā desitā paññattā? Idaṃ dukkhanti kho, poṭṭhapāda, mayā ekamsiko dhammo desito paññatto. Ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā ekamsiko dhammo desito paññatto. Ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā ekamsiko dhammo desito paññatto. Ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekamsiko dhammo desito paññatto.

“Kasmā ca te, poṭṭhapāda, mayā ekamsikā dhammā desitā paññattā? Ete, poṭṭhapāda, atthasamhitā, ete dhammasamhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti. Tasmā te mayā ekamsikā dhammā desitā paññattā.

425. “Santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘ekantasukhī attā hoti arogo paraṃ marañā’ ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino – ‘ekantasukhī attā hoti arogo paraṃ marañā’ ti? Te ce me evaṃ puṭṭhā ‘āmā’ ti paṭijānanti. Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ ti? Iti puṭṭhā ‘no’ ti vadanti.

“Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ vā rattim upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā’ ti [sampajānāthāti (sī. syā. ka.)]? Iti puṭṭhā ‘no’ ti vadanti. Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto jānātha – ‘ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā’ ti? Iti puṭṭhā ‘no’ ti vadanti.

“Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsāṃ bhāsamanānaṃ saddaṃ suṇātha – ‘suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya; mayampi hi, mārisā, evappaṭipannā ekantasukhaṃ lokaṃ upapannā’ ti? Iti puṭṭhā ‘no’ ti vadanti.

“Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ ti? ‘Addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ ti.

426. “Seyyathāpi, poṭṭhapāda, puriso evaṃ vadeyya – ‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ ti. Tameṇaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ khattiyī vā brāhmaṇī vā vessī vā suddī vā’ ti? Iti puṭṭho ‘no’ ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṃgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmiṃ gāme vā nigame vā nagare vā’ ti? Iti puṭṭho ‘no’ ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi’ ti? Iti puṭṭho ‘āmā’ ti vadeyya.

“Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ ti? ‘Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ ti.

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘ekantasukhī attā hoti arogo paraṃ marañā’ ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino – ‘ekantasukhī attā hoti arogo paraṃ marañā’ ti? Te ce me evaṃ puṭṭhā ‘āmā’ ti paṭijānanti. Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ ti? Iti puṭṭhā ‘no’ ti vadanti.

“Tyāhaṃ evaṃ vadāmi – ‘api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ

vā rattim upaḍḍham vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā'ti? Iti puṭṭhā 'no'ti vadanti. Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto jānātha – 'āyaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti? Iti puṭṭhā 'no'ti vadanti.

“Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsāṃ bhāsamānānaṃ saddaṃ suṇātha – 'suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya; mayampi hi, mārisā, evaṃpaṭipannā ekantasukhaṃ lokaṃ upapannā'ti? Iti puṭṭhā 'no'ti vadanti.

“Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati'ti? ‘Addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

427. “Seyyathāpi, poṭṭhapāda, puriso cātumahāpathe nisseṇiṃ kareyya pāsādassa ārohaṇāya. Tameṇaṃ evaṃ vadeyyuṃ – 'ambho purisa, yassa tvaṃ [yaṃ tvaṃ (sī. ka.)] pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā'ti? Iti puṭṭho 'no'ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ – 'ambho purisa, yaṃ tvaṃ na jānāsi na passasi, tassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosī'ti? Iti puṭṭho 'amā'ti vadeyya.

“Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati'ti? ‘Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'ekantasukhī attā hoti arogo paraṃ maraṇā'ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – 'saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino – 'ekantasukhī attā hoti arogo paraṃ maraṇā'ti? Te ce me evaṃ puṭṭhā 'amā'ti paṭijānanti. Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā'ti? Iti puṭṭhā 'no'ti vadanti.

“Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍham vā rattim upaḍḍham vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā'ti? Iti puṭṭhā 'no'ti vadanti. Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto jānātha ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti? Iti puṭṭhā 'no'ti vadanti.

“Tyāhaṃ evaṃ vadāmi – 'api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā tāsāṃ devatānaṃ bhāsamānānaṃ saddaṃ suṇātha- 'suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya; mayampi hi, mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti? Iti puṭṭhā 'no'ti vadanti.

“Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati'ti? ‘Addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

Tayo attapaṭilābhā

428. “Tayo kho me, poṭṭhapāda, attapaṭilābhā – oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho. Katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho? Rūpī cātumahābhūṭiko kabaḷikārāhārahakkho [kabaḷikārāhakkho (syā. ka.)], ayaṃ oḷāriko attapaṭilābho. Katamo manomayo attapaṭilābho? Rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṃ manomayo attapaṭilābho. Katamo arūpo attapaṭilābho? Arūpī saññāmayo, ayaṃ arūpo attapaṭilābho.

429. “Oḷārikassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi – yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho pana te, poṭṭhapāda, evamassa – saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāroti, na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ. Saṃkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjāṃ ceva bhavissati pīti ca passaddhi ca satī ca sampajaññañca sukho ca vihāro.

430. “Manomayassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho pana te, poṭṭhapāda, evamassa – ‘saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti, na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ. Saṃkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjāṃ ceva bhavissati pīti ca passaddhi ca satī ca sampajaññañca sukho ca vihāro.

431. “Arūpassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho pana te, poṭṭhapāda, evamassa – ‘saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti, na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ. Saṃkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjāṃ ceva bhavissati pīti ca passaddhi ca satī ca sampajaññañca sukho ca vihāro.

432. “Pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ – ‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti, tesāṃ mayāṃ evaṃ puṭṭhā evaṃ byākareyyāma – ‘ayaṃ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayāṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

433. “Pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ – ‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti? Tesāṃ mayāṃ evaṃ puṭṭhā evaṃ byākareyyāma – ‘ayaṃ vā so, āvuso, manomayo attapaṭilābho yassa mayāṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

434. “Pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ – ‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti, tesāṃ mayāṃ evaṃ puṭṭhā evaṃ byākareyyāma – ‘ayaṃ vā so, āvuso, arūpo attapaṭilābho yassa mayāṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo

saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamañ abhiññā sacchikatvā upasampajja viharissathā'ti.

“Tamañ kiṃ maññasi, poṭṭhapāda, nanu evamañ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti?
“Addhā kho, bhante, evamañ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

435. “Seyyathāpi, poṭṭhapāda, puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa hetṭhā. Tamevañ evamañ vadeyyuṃ – ‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā'ti? So evamañ vadeyya – ‘ayamañ vā so, āvuso, pāsādo, yassāhaṃ ārohaṇāya nisseṇiṃ karomi, tasseva pāsādassa hetṭhā'ti.

“Tamañ kiṃ maññasi, poṭṭhapāda, nanu evamañ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti? “Addhā kho, bhante, evamañ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

436. “Evameva kho, poṭṭhapāda, pare ce amhe evamañ puccheyyuṃ – ‘katamo pana so, āvuso, oḷāriko attapaṭilābho...pe... katamo pana so, āvuso, manomayo attapaṭilābho...pe... katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamañ abhiññā sacchikatvā upasampajja viharissathā'ti, tesamañ mayamañ evamañ puṭṭhā evamañ byākareyyāma – ‘ayamañ vā so, āvuso, arūpo attapaṭilābho, yassa mayamañ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamañ abhiññā sacchikatvā upasampajja viharissathā'ti.

“Tamañ kiṃ maññasi, poṭṭhapāda, nanu evamañ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti?
“Addhā kho, bhante, evamañ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

437. Evamañ vutte citto hatthisāriputto bhagavantaṃ etadavoca – “yasmim, bhante, samaye oḷāriko attapaṭilābho hoti, moghassa tasmim samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti; oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti. Yasmim, bhante, samaye manomayo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti; manomayo vāssa attapaṭilābho tasmim samaye sacco hoti. Yasmim, bhante, samaye arūpo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho manomayo attapaṭilābho hoti; arūpo vāssa attapaṭilābho tasmim samaye sacco hoti'ti.

“Yasmim, citta, samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati; oḷāriko attapaṭilābhotiveva tasmim samaye saṅkhaṃ gacchati. Yasmim, citta, samaye manomayo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati; manomayo attapaṭilābhotiveva tasmim samaye saṅkhaṃ gacchati. Yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati; arūpo attapaṭilābhotiveva tasmim samaye saṅkhaṃ gacchati.

438. “Sace taṃ, citta, evamañ puccheyyuṃ – ‘ahosi tvaṃ atītamaddhānaṃ, na tvaṃ nāhosi; bhavissasi tvaṃ anāgatamaddhānaṃ, na tvaṃ na bhavissasi; atthi tvaṃ etarahi, na tvaṃ natthi'ti, evamañ puṭṭho tvaṃ, citta, kinti byākareyyāsi'ti?

“Sace maṃ, bhante, evamañ puccheyyuṃ – ‘ahosi tvaṃ atītamaddhānaṃ, na tvaṃ na ahosi; bhavissasi tvaṃ anāgatamaddhānaṃ, na tvaṃ na bhavissasi; atthi tvaṃ etarahi, na tvaṃ natthi'ti. Evamañ puṭṭho ahaṃ, bhante, evamañ byākareyyamañ – ‘ahosāhaṃ atītamaddhānaṃ, nāhaṃ na ahosiṃ;

bhavissāmaḥaṃ anāgataṃ maddhānaṃ, nāhaṃ na bhavissāmi; atthāhaṃ etarahi, nāhaṃ natthī'ti. Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyya'nti.

“Sace pana taṃ, citta, evaṃ puccheyyuṃ – ‘yo te ahosi atīto attapaṭilābho, sova [sveva (sī. pī.), soyeva (syā.)] te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno? Yo [yo vā (pī.)] te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno? Yo [yo vā (pī.)] te etarahi paccuppanno attapaṭilābho, sova [so ca (ka.)] te attapaṭilābho sacco, mogho atīto, mogho anāgato'ti. Evaṃ puṭṭho tvam, citta, kinti byākareyyāsī'ti?”

“Sace pana maṃ, bhante, evaṃ puccheyyuṃ – ‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno. Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno. Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato'ti. Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ – ‘yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco ahosi, mogho anāgato, mogho paccuppanno. Yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco bhavissati, mogho atīto, mogho paccuppanno. Yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho atīto, mogho anāgato'ti. Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyya'nti.

439. “Evameva kho, citta, yasmim samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati. Oḷāriko attapaṭilābho tveva tasmim samaye saṅkhaṃ gacchati. Yasmim, citta, samaye manomayo attapaṭilābho hoti...pe... yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati; arūpo attapaṭilābho tveva tasmim samaye saṅkhaṃ gacchati.

440. “Seyyathāpi, citta, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo. Yasmim samaye khīraṃ hoti, neva tasmim samaye dadhīti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati, na sappimaṇḍoti saṅkhaṃ gacchati; khīraṃ tveva tasmim samaye saṅkhaṃ gacchati. Yasmim samaye dadhi hoti...pe... navanītaṃ hoti... sappi hoti... sappimaṇḍo hoti, neva tasmim samaye khīranti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati; sappimaṇḍo tveva tasmim samaye saṅkhaṃ gacchati. Evameva kho, citta, yasmim samaye oḷāriko attapaṭilābho hoti...pe... yasmim, citta, samaye manomayo attapaṭilābho hoti...pe... yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati; arūpo attapaṭilābho tveva tasmim samaye saṅkhaṃ gacchati. Imā kho citta, lokasamañña lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasa'nti.

441. Evaṃ vutte, poṭṭhapādo paribbājako bhagavantaṃ etadavoca – “abhikkantaṃ, bhante! Abhikkantaṃ, bhante, seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī'ti. Evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata'nti.

Cittahatthisāriputtaupasampadā

442. Citto pana hatthisāriputto bhagavantaṃ etadavoca – “abhikkantaṃ, bhante; abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī'ti. Evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ,

labheyyaṃ upasampada’’nti.

443. Alatta kho citto hatthisāriputto bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho paṇāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti – abbhaññāsi. Aññataro kho paṇāyasmā citto hatthisāriputto arahataṃ ahoṣīti.

Poṭṭhapādasuttaṃ niṭṭhitaṃ navamaṃ.

10. Subhasuttaṃ

Subhamāṇavavattu

444. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme aciraapariniḅbute bhagavati. Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati kenacideva karaṇīyena.

445. Atha kho subho māṇavo todeyyaputto aññatarāṃ māṇavakaṃ āmantesi – ‘‘ehi tvamaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā – ‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’’ ti. Evañca vadehi – ‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’’ ti.

446. ‘‘Evaṃ, bho’’ ti kho so māṇavako subhassa māṇavassa todeyyaputtassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho so māṇavako āyasmantaṃ ānandaṃ etadavoca – ‘‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’’ ti.

447. Evaṃ vutte, āyasmā ānando taṃ māṇavakaṃ etadavoca – ‘‘akālo kho, māṇavaka. Atthi me ajja bhesajjamattā pītā. Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ ti.

‘‘Evaṃ, bho’’ ti kho so māṇavako āyasmato ānandassa paṭissutvā uṭṭhāyāsanaṃ yena subho māṇavo todeyyaputto tenupasaṅkami; upasaṅkamitvā subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca, ‘‘avocumhā kho mayaṃ bhoto vacanena taṃ bhavantaṃ ānandaṃ – ‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti – ‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’’ ti. Evaṃ vutte, bho, samaṇo ānando maṃ etadavoca – ‘akālo kho, māṇavaka. Atthi me ajja bhesajjamattā pītā. Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ ti. Ettāvātāpi kho, bho, katameva etaṃ, yato kho so bhavaṃ ānando okāsamakāsi svātānāyapi upasaṅkamanāyā’’ ti.

448. Atha kho āyasmā ānando tassā rattiyaṃ accayena pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya cetakena bhikkhunā pacchāsamaṇena yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Atha kho subho māṇavo todeyyaputto yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho subho māṇavo todeyyaputto āyasmantaṃ ānandaṃ etadavoca – “bhavañhi ānando tassa bhoto gotamassa dīgharattaṃ upaṭṭhāko santikāvacaro samīpacārī. Bhavametaṃ ānando jāneyya, yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi. Katamesānaṃ kho, bho ānanda, dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahoṣi; kattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi”’ti?

449. “Tiṇṇaṃ kho, māṇava, khandhānaṃ so bhagavā vaṇṇavādī ahoṣi; ettha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi. Katamesaṃ tiṇṇaṃ? Ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññākkhandhassa. Imesaṃ kho, māṇava, tiṇṇaṃ khandhānaṃ so bhagavā vaṇṇavādī ahoṣi; ettha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi”’ti.

Sīlakkhandho

450. “Katamo pana so, bho ānanda, ariyo sīlakkhandho, yassa so bhavaṃ gotamo vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi”’ti?

“Idha, māṇava, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati – ‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammaṃna samannāgato kusalena, parisuddhājīvo, sīlasampanno, indriyesu guttadvāro, satisampajaññaṃna samannāgato, santuṭṭho.

451. “Kathaṅca, māṇava, bhikkhu sīlasampanno hoti? Idha, māṇava, bhikkhu paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, nihitandaṃ nihitasattho lajjī dayāpanno, sabbapaṇabhūtahitānukampī viharati. Yampi, māṇava, bhikkhu paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, nihitandaṃ nihitasattho lajjī dayāpanno, sabbapaṇabhūtahitānukampī viharati; idampissa hoti sīlasmiṃ. (Yathā 194 yāva 210 anucchedesu evaṃ vitthāretabbaṃ).

“Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraṅkatikicchā mūlabhesajjanaṃ anuppādānaṃ osadhīnaṃ paṭimokkhaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Yampi, māṇava, bhikkhu yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ, santikammaṃ paṇidhikammaṃ...pe... osadhīnaṃ paṭimokkhaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

452. “Sa kho so [ayam kho so (ka.)], māṇava, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. Seyyathāpi, māṇava, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato. Evameva kho, māṇava, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti. Evaṃ kho, māṇava, bhikkhu sīlasampanno hoti.

453. “Ayaṃ kho so, māṇava, ariyo sīlakkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Atthi cevettha uttarikaraṇīya’nti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! So cāyaṃ, bho ānanda, ariyo sīlakkhandho paripuṇṇo, no aparipuṇṇo. Evaṃ paripuṇṇaṃ cāhaṃ, bho, ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi. Evaṃ paripuṇṇaṃ, bho ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṃ, te tāvatakena attamanā assu – ‘alamettāvātā, katamettāvātā, anupatto no sāmāññattho, natthi no kiñci uttarikaraṇīya’nti. Atha ca pana bhavaṃ ānando evamāha – ‘atthi cevettha uttarikaraṇīya’nti [imassa anantaraṃ sī. pī. potthakesu “paṭhamabhāṇavāraṃ”ti pāṭho dissati].

Samādhikkhandho

454. “Katamo pana so, bho ānanda, ariyo samādhikkhandho, yassa so bhavaṃ gotamo vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi’nti?

“Kathaṅca, māṇava, bhikkhu indriyesu guttadvāro hoti? Idha, māṇava, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyivā... jivhāya rasaṃ sāyivā... kāyena phoṭṭhabbaṃ phusivā... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti. Evaṃ kho, māṇava, bhikkhu indriyesu guttadvāro hoti.

455. “Kathaṅca, māṇava, bhikkhu satisampajaññaṇa samannāgato hoti? Idha, māṇava, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Evaṃ kho, māṇava, bhikkhu satisampajaññaṇa samannāgato hoti.

456. “Kathaṅca, māṇava, bhikkhu santuṭṭho hoti? Idha, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi, māṇava, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti; evameva kho, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Evaṃ kho, māṇava, bhikkhu santuṭṭho hoti.

457. “So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaṇa samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātaṃ paṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya, parimukhaṃ satim upaṭṭhapetvā.

458. “So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtāhitānukampī byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokaśāññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

459. “Seyyathāpi, māṇava, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyaṃ. So yāni ca porāṇāni iṇamūlāni tāni ca byantiṃ kareyya, siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ. Tassa me te kammantā samijjhimsu. Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantiṃ akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

460. “Seyyathāpi, māṇava, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bāḷhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā. Somhi etarahi tamhā ābādhā mutto bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

461. “Seyyathāpi, māṇava, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ. Somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

462. “Seyyathāpi, māṇava, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya, attādhīno aparādhīno bhujisso yenakāmaṃgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṃgamo. Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

463. “Seyyathāpi, māṇava, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. So aparena samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantāṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ dubbhikkhaṃ sappaṭibhayaṃ. Somhi etarahi kantāraṃ nitthiṇṇo, sotthinā gāmantāṃ anuppato khemaṃ appaṭibhaya’nti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

464. “Evameva kho, māṇava, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

465. “Seyyathāpi, māṇava, yathā āṇanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ. Evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

466. “Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

467. “So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

“Seyyathāpi, māṇava, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacunṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sandeyya. Sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī. Evameva kho, māṇava, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Yampi, māṇava, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Idampissa hoti samādhismiṃ.

468. “Puna caparaṃ, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

“Seyyathāpi, māṇava, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā... pe... dutiyaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Idampissa hoti samādhismiṃ.

469. “Puna caparaṃ, māṇava, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – “upekkhako satimā sukhavihārī”’ti, tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

“Seyyathāpi, māṇava, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Idampissa hoti samādhismiṃ.

470. “Puna caparaṃ, māṇava, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

“Seyyathāpi, māṇava, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Idampissa hoti samādhismiṃ.

471. “Ayaṃ kho so, māṇava, ariyo samādhikkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Atthi cevetha uttarikaraṇīya’nti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! So cāyaṃ, bho ānanda, ariyo samādhikkhandho paripuṇṇo, no aparipuṇṇo. Evaṃ paripuṇṇaṃ cāhaṃ, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi. Evaṃ paripuṇṇaṃ, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṃ, te tāvatakena attamanā assu – ‘alamettāvatā, katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttarikaraṇīya’nti. Atha ca pana bhavaṃ ānando evamāha – ‘atthi cevetha uttarikaraṇīya’”nti.

Paññākkhandho

472. “Katamo pana so, bho ānanda, ariyo paññākkhandho, yassa bho bhavaṃ gotamo vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi”ti?

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñānadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamaṃsanadhammo; idaṅca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’nti.

“Seyyathāpi, māṇava, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato accho vipassanno anāvilo sabbākārasampanno. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato accho vipassanno anāvilo sabbākārasampanno. Tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti. Evameva kho, māṇava, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñānadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedana-vidhamaṃsanadhammo. Idaṅca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’nti. Yampi, māṇava, bhikkhu evaṃ samāhite citte...pe... āneñjappatte ñānadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti...pe... ettha paṭibaddhanti. Idampissa hoti paññāya.

473. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So imahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccāṅgiṃ ahīndriyaṃ.

“Seyyathāpi, māṇava, puriso muñjambhā īsikaṃ pavāheyya. Tassa evamassa – ‘ayaṃ muñjo ayaṃ īsikā; añño muñjo añña īsikā; muñjambhā tveva īsikā pavāḷhā’ti. Seyyathā vā pana, māṇava, puriso asiṃ kosiyaṃ pavāheyya. Tassa evamassa – ‘ayaṃ asi, ayaṃ kosi; añño asi, añña kosi; kosiyaṃ tveva asi pavāḷho’ti. Seyyathā vā pana, māṇava, puriso ahiṃ karaṇḍā uddhareyya. Tassa evamassa – ‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti. Evameva kho, māṇava, bhikkhu... pe... yampi, māṇava, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti...pe.... Idampissa hoti paññāya.

474. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitāṃ iddhividhaṃ paccanubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti. Āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake. Udakepi abhijjamāne gacchati seyyathāpi pathaviyaṃ. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti.

“Seyyathāpi, māṇava, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaññadeva bhājanavikatim ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, māṇava, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmim dantasmim yaññadeva dantavikatim ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, māṇava, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmim suvaṇṇasmim yaññadeva suvaṇṇavikatim ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Evameva kho, māṇava, bhikkhu ...pe... yampi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitam iddhividham paccanubhoti. Ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti. Idampissa hoti paññāya.

475. “So evaṃ samāhite citte...pe... āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca. Seyyathāpi, māṇava, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa – ‘bherisaddo itipi mudiṅgasaddo itipi saṅkhapaṇavadindimasaddo iti’pi [itipīti (ka.)]. Evameva kho, māṇava, bhikkhu... pe.... Yampi māṇava, bhikkhu evaṃ samāhite citte...pe... āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca. Idampissa hoti paññāya.

476. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti, ‘sarāgaṃ vā cittaṃ sarāgaṃ citta’nti pajānāti, ‘vītarāgaṃ vā cittaṃ vītarāgaṃ citta’nti pajānāti, ‘sadosaṃ vā cittaṃ sadosaṃ citta’nti pajānāti, ‘vītadosaṃ vā cittaṃ vītadosaṃ citta’nti pajānāti, ‘samohaṃ vā cittaṃ samohaṃ citta’nti pajānāti, ‘vītamohaṃ vā cittaṃ vītamohaṃ citta’nti pajānāti, ‘saṅkhittaṃ vā cittaṃ saṅkhittaṃ citta’nti pajānāti, ‘vikkhittaṃ vā cittaṃ vikkhittaṃ citta’nti pajānāti, ‘mahaggataṃ vā cittaṃ mahaggataṃ citta’nti pajānāti, ‘amahaggataṃ vā cittaṃ amahaggataṃ citta’nti pajānāti, ‘sauttaraṃ vā cittaṃ sauttaraṃ citta’nti pajānāti, ‘anuttaraṃ vā cittaṃ anuttaraṃ citta’nti pajānāti, ‘samāhitaṃ vā cittaṃ samāhitaṃ citta’nti pajānāti, ‘asamāhitaṃ vā cittaṃ asamāhitaṃ citta’nti pajānāti, ‘vimuttaṃ vā cittaṃ vimuttaṃ citta’nti pajānāti, ‘avimuttaṃ vā cittaṃ avimuttaṃ citta’nti pajānāti.

“Seyyathāpi, māṇava, itthī vā puriso vā daharo yuvā maṇḍanaajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā sakaṇikanti jāneyya, akaṇikaṃ vā akaṇikanti jāneyya. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu evaṃ samāhite...pe... āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ purapuggalānaṃ cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti...pe... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti. Idampissa hoti paññāya.

477. “So evaṃ samāhite citte...pe... āneñjappatte pubbenivāsānussatiññāya cittaṃ abhinīharati abhininnāmeti. So anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātim dvepi jātiyo tīssopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati.

“Seyyathāpi, māṇava, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya; tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchim, tatra evaṃ aṭṭhāsīm evaṃ nisīdim evaṃ abhāsīm evaṃ tuṅhī

ahosiṃ. So tamhāpi gāmā amuṃ gāmaṃ gacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ. Somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato'ti. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu evaṃ samāhite citte...pe... āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – ekampi jātiṃ...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Idampissa hoti paññāya.

478. “So evaṃ samāhite citte...pe... āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

“Seyyathāpi, māṇava, majjhesiṅghātake pāsādo, tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante majjhesiṅghātake nisinnepi. Tassa evamassa – ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhesiṅghātake nisinnā’ti. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu evaṃ samāhite citte...pe... āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti. Idampissa hoti paññāya.

479. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti; ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Seyyathāpi, māṇava, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippikasambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatthime sippikasambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti. Evameva kho, māṇava, bhikkhu...pe... yampi, māṇava, bhikkhu evaṃ samāhite citte...pe... āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti...pe... āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Idampissa hoti paññāya.

480. “Ayaṃ kho, so māṇava, ariyo paññākkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Natthi cevettha uttarikaraṇīya’nti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! So cāyaṃ, bho ānanda, ariyo paññākkhandho

paripuṇṇo, no aparipuṇṇo. Evaṃ paripuṇṇaṃ cāhaṃ, bho ānanda, ariyaṃ paññākkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi. Natthi cevettha [na samanupassāmi...pe... natthi no kiñci (syā. ka.)] uttarikaraṇīyaṃ [uttarim karaṇīyanti (sī. syā. pī.) uttarikaraṇīyanti (ka.)]. Abhikkantaṃ, bho ānanda, abhikkantaṃ, bho ānanda! Seyyathāpi, bho ānanda, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ ti. Evamevaṃ bhotā ānandena anekapariyāyena dhammo pakāsito. Esāhaṃ, bho ānanda, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ. Upāsakaṃ maṃ bhavaṃ ānando dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’ nti.

Subhasuttaṃ niṭṭhitaṃ dasamaṃ.

11. Kevaṭṭasuttaṃ

Kevaṭṭagahapatiputtavatthu

481. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. Atha kho kevaṭṭo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho kevaṭṭo gahapatiputto bhagavantaṃ etadavoca – ‘‘ayaṃ, bhante, nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttarimanussadhammā, iddhipāṭihāriyaṃ karissati; evāyaṃ nālandā bhiyyoso mattāya bhagavati abhippasīdissati’’ ti. Evaṃ vutte, bhagavā kevaṭṭaṃ gahapatiputtaṃ etadavoca – ‘‘na kho ahaṃ, kevaṭṭa, bhikkhūnaṃ evaṃ dhammaṃ desemi – etha tumhe, bhikkhave, gihīnaṃ odātavasanānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ karoṭhā’’ ti.

482. Dutiyampi kho kevaṭṭo gahapatiputto bhagavantaṃ etadavoca – ‘‘nāhaṃ, bhante, bhagavantaṃ dhamsemi; api ca, evaṃ vadāmi – ‘ayaṃ, bhante, nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttarimanussadhammā iddhipāṭihāriyaṃ karissati; evāyaṃ nālandā bhiyyoso mattāya bhagavati abhippasīdissati’’ ti. Dutiyampi kho bhagavā kevaṭṭaṃ gahapatiputtaṃ etadavoca – ‘‘na kho ahaṃ, kevaṭṭa, bhikkhūnaṃ evaṃ dhammaṃ desemi – etha tumhe, bhikkhave, gihīnaṃ odātavasanānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ karoṭhā’’ ti.

Tatiyampi kho kevaṭṭo gahapatiputto bhagavantaṃ etadavoca – ‘‘nāhaṃ, bhante, bhagavantaṃ dhamsemi; api ca, evaṃ vadāmi – ‘ayaṃ, bhante, nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttarimanussadhammā iddhipāṭihāriyaṃ karissati. Evāyaṃ nālandā bhiyyoso mattāya bhagavati abhippasīdissati’’ ti.

Iddhipāṭihāriyaṃ

483. ‘‘Tīṇi kho imāni, kevaṭṭa, pāṭihāriyāni mayā sayama abhiññā sacchikatvā paviditāni. Katamāni tīṇi? Iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanāpāṭihāriyaṃ.

484. ‘‘Katamañca, kevaṭṭa, iddhipāṭihāriyaṃ? Idha, kevaṭṭa, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi uduke; udukepi abhijjamāne gacchati seyyathāpi pathaviyaṃ; ākāsepi pallākena kamati seyyathāpi pakkhī sakuṇo; imepi candīmasūriye evaṃ mahiddhike evaṃ mahānubhāve paṇiṇā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.

‘‘Tamevaṃ aññataro saddho pasanno passati taṃ bhikkhuṃ anekavihitaṃ iddhividhaṃ

paccanubhontaṃ – ekopi hutvā bahudhā hontaṃ, bahudhāpi hutvā eko hontaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānaṃ gacchantaṃ seyyathāpi ākāse; pathaviyāpi ummujjanimuḍḍaṃ karontaṃ seyyathāpi udake; udakepi abhijjamāne gacchantaṃ seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamantaṃ seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parāmasantaṃ parimajjantaṃ yāva brahmalokāpi kāyena vasaṃ vattantaṃ.

“Tameṇaṃ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho, samaṇassa mahiddhikatā mahānubhāvātā. Amāhaṃ bhikkhuṃ addasaṃ anekavihitaṃ iddhividhaṃ paccanubhontaṃ – ekopi hutvā bahudhā hontaṃ, bahudhāpi hutvā eko hontaṃ...pe... yāva brahmalokāpi kāyena vasaṃ vattenta’nti.

“Tameṇaṃ so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyya – ‘atthi kho, bho, gandhārī nāma vijjā. Tāya so bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti...pe... yāva brahmalokāpi kāyena vasaṃ vatteti’nti.

“Taṃ kiṃ maññasi, kevaṭṭa, api nu so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyyā’nti? “Vadeyya, bhante’nti. “Imaṃ kho ahaṃ, kevaṭṭa, iddhipāṭihāriye ādīnavaṃ sampassamāno iddhipāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi’nti.

Ādesanāpāṭihāriyaṃ

485. “Katamañca, kevaṭṭa, ādesanāpāṭihāriyaṃ? Idha, kevaṭṭa, bhikkhu parasattānaṃ parapuggalānaṃ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti.

“Tameṇaṃ aññataro saddho pasanno passati taṃ bhikkhuṃ parasattānaṃ parapuggalānaṃ cittampi ādisantaṃ, cetasikampi ādisantaṃ, vitakkitampi ādisantaṃ, vicāritampi ādisantaṃ – ‘evampi te mano, itthampi te mano, itipi te citta’nti. Tameṇaṃ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho, samaṇassa mahiddhikatā mahānubhāvātā. Amāhaṃ bhikkhuṃ addasaṃ parasattānaṃ parapuggalānaṃ cittampi ādisantaṃ, cetasikampi ādisantaṃ, vitakkitampi ādisantaṃ, vicāritampi ādisantaṃ – ‘evampi te mano, itthampi te mano, itipi te citta’nti.

“Tameṇaṃ so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyya – ‘atthi kho, bho, maṇikā nāma vijjā; tāya so bhikkhu parasattānaṃ parapuggalānaṃ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti.

“Taṃ kiṃ maññasi, kevaṭṭa, api nu so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyyā’nti? “Vadeyya, bhante’nti. “Imaṃ kho ahaṃ, kevaṭṭa, ādesanāpāṭihāriye ādīnavaṃ sampassamāno ādesanāpāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi’nti.

Anusāsanāpāṭihāriyaṃ

486. “Katamañca, kevaṭṭa, anusāsanāpāṭihāriyaṃ? Idha, kevaṭṭa, bhikkhu evamanusāsati – ‘evaṃ vitakketha, mā evaṃ vitakkayittha, evaṃ manasikarotha, mā evaṃ manasākattha, idaṃ pajahatha, idaṃ upasampajja viharathā’nti. Idaṃ vuccati, kevaṭṭa, anusāsanāpāṭihāriyaṃ.

“Puna caparaṃ, kevaṭṭa, idha tathāgato loke uppajjati arahaṃ sammāsambuddho ...pe... (yathā 190-212 anucchedesu evaṃ vitthāretabbaṃ). Evaṃ kho, kevaṭṭa, bhikkhu sīlasampanno hoti...pe... paṭhamam jhānaṃ upasampajja viharati. Idampi vuccati, kevaṭṭa, anusāsanāpāṭihāriyaṃ...pe... dutiyam jhānaṃ...pe... tatiyam jhānaṃ...pe... catuttham jhānaṃ upasampajja viharati. Idampi vuccati, kevaṭṭa,

anusāsanīpāṭihāriyaṃ...pe... ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti...pe... idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ...pe... nāparam itthattāyāti pajānāti...pe... idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ.

“Imāni kho, kevaṭṭa, tīṇi pāṭihāriyāni mayā sayaṃ abhiññā sacchikatvā paveditāni”.

Bhūtanirodhesakabhikkhuvatthu

487. “Bhūtapubbaṃ, kevaṭṭa, imasmiññeva bhikkhusaṅge aññatarassa bhikkhuno evaṃ cetaso parivitaṅko udapādi – ‘kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

488. “Atha kho so, kevaṭṭa, bhikkhu tathārūpaṃ samādhim samāpajji, yathāsamāhite citte devayāniyo maggo pāturahosi. Atha kho so, kevaṭṭa, bhikkhu yena cātumahārājikā devā tenupasaṅkami; upasaṅkamtivā cātumahārājike deve etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

“Evaṃ vutte, kevaṭṭa, cātumahārājikā devā taṃ bhikkhuṃ etadavocum – ‘mayampi kho, bhikkhu, na jānāma, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti [[vāyodhātu. atthi kho \(pī. evamuparipi\)](#)]. Atthi kho [[vāyodhātu. atthi kho \(pī. evamuparipi\)](#)], bhikkhu, cattāro mahārājāno amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyum, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

489. “Atha kho so, kevaṭṭa, bhikkhu yena cattāro mahārājāno tenupasaṅkami; upasaṅkamtivā cattāro mahārāje etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti? Evaṃ vutte, kevaṭṭa, cattāro mahārājāno taṃ bhikkhuṃ etadavocum – ‘mayampi kho, bhikkhu, na jānāma, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu, āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, tāvatimsā nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyum, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

490. “Atha kho so, kevaṭṭa, bhikkhu yena tāvatimsā devā tenupasaṅkami; upasaṅkamtivā tāvatimse deve etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti? Evaṃ vutte, kevaṭṭa, tāvatimsā devā taṃ bhikkhuṃ etadavocum – ‘mayampi kho, bhikkhu, na jānāma, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, sakko nāma devānamindo amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

491. “Atha kho so, kevaṭṭa, bhikkhu yena sakko devānamindo tenupasaṅkami; upasaṅkamtivā sakkam devānamindaṃ etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti? Evaṃ vutte, kevaṭṭa, sakko devānamindo taṃ bhikkhuṃ etadavoca – ‘ahampi kho, bhikkhu, na jānāmi, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, yāma nāma devā...pe... suyāmo nāma devaputto... tusitā nāma devā... santussito nāma devaputto... nimmānaratī nāma devā... sunimmito nāma devaputto... paranimmitavasavattī nāma devā... vasavattī nāma devaputto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

492. “Atha kho so, kevaṭṭa, bhikkhu yena vasavattī devaputto tenupasaṅkami; upasaṅkamtivā

vasavattim devaputtam etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti? Evaṃ vutte, kevaṭṭa, vasavattī devaputto taṃ bhikkhuṃ etadavoca – ‘ahampi kho, bhikkhu, na jānāmi yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, brahmakāyikā nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyūṃ, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti.

493. “Atha kho so, kevaṭṭa, bhikkhu tathārūpaṃ samādhiṃ samāpajji, yathāsamāhite citte brahmayāniyo maggo pāturahosi. Atha kho so, kevaṭṭa, bhikkhu yena brahmakāyikā devā tenupasaṅkami; upasaṅkamitvā brahmakāyike deve etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti? Evaṃ vutte, kevaṭṭa, brahmakāyikā devā taṃ bhikkhuṃ etadavocūṃ – ‘mayampi kho, bhikkhu, na jānāma, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti.

“Kahaṃ panāvuso, etarahi so mahābrahmā’ ti? ‘Mayampi kho, bhikkhu, na jānāma, yattha vā brahmā yena vā brahmā yaḥim vā brahmā; api ca, bhikkhu, yathā nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati, brahmuno hetam pubbanimittam pātubhāvāya, yadidaṃ āloko sañjāyati, obhāso pātubhavati’ ti. Atha kho so, kevaṭṭa, mahābrahmā nacirasseva pāturahosi.

494. “Atha kho so, kevaṭṭa, bhikkhu yena so mahābrahmā tenupasaṅkami; upasaṅkamitvā taṃ mahābrahmānaṃ etadavoca – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti? Evaṃ vutte, kevaṭṭa, so mahābrahmā taṃ bhikkhuṃ etadavoca – ‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyāna’ nti.

“Dutiyaṃpi kho so, kevaṭṭa, bhikkhu taṃ mahābrahmānaṃ etadavoca – ‘na khoḥaṃ taṃ, āvuso, evaṃ pucchāmi – ‘tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyāna’ nti. Evañca kho ahaṃ taṃ, āvuso, pucchāmi – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti?”

“Dutiyaṃpi kho so, kevaṭṭa, mahābrahmā taṃ bhikkhuṃ etadavoca – ‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyāna’ nti. Tatiyaṃpi kho so, kevaṭṭa, bhikkhu taṃ mahābrahmānaṃ etadavoca – ‘na khoḥaṃ taṃ, āvuso, evaṃ pucchāmi – ‘tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyāna’ nti. Evañca kho ahaṃ taṃ, āvuso, pucchāmi – ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti?”

495. “Atha kho so, kevaṭṭa, mahābrahmā taṃ bhikkhuṃ bāhāyaṃ gahetvā ekamantaṃ apantvā taṃ bhikkhuṃ etadavoca – ‘ime kho maṃ, bhikkhu, brahmakāyikā devā evaṃ jānanti, “natthi kiñci brahmuno aññātaṃ, natthi kiñci brahmuno adiṭṭhaṃ, natthi kiñci brahmuno aviditaṃ, natthi kiñci brahmuno asacchikata’ nti. Tasmāhaṃ tesaṃ sammukhā na byākāsiṃ. Ahampi kho, bhikkhu, na jānāmi yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātūti. Tasmātiha, bhikkhu, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvam taṃ bhagavantaṃ atidhāvitvā bahiddhā pariyeṭṭhiṃ āpajjasi imassa pañhassa veyyākaraṇāya. Gaccha tvam, bhikkhu, tameva bhagavantaṃ upasaṅkamitvā imaṃ pañhaṃ puccha, yathā ca te bhagavā byākaroti,

tathā naṃ dhāreyyāsī'ti.

496. “Atha kho so, kevaṭṭa, bhikkhu – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya evameva brahmaloke antarahito mama purato pāturahosi. Atha kho so, kevaṭṭa, bhikkhu maṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho, kevaṭṭa, so bhikkhu maṃ etadavoca – ‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

Tīradassisakuṇupamā

497. “Evaṃ vutte, ahaṃ, kevaṭṭa, taṃ bhikkhuṃ etadavocaṃ – ‘bhūtapubbaṃ, bhikkhu, sāmuddikā vāñijā tīradassiṃ sakuṇaṃ gahetvā nāvāya samuddaṃ ajjhogāhanti. Te atīradakkhiniyā nāvāya tīradassiṃ sakuṇaṃ muñcanti. So gacchateva puratthimaṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati uddhaṃ disaṃ, gacchati anudisaṃ. Sace so samantā tīraṃ passati, tathāgatakova [tathāpakkantova (syā.)] hoti. Sace pana so samantā tīraṃ na passati, tameva nāvaṃ paccāgacchati. Evameva kho tvaṃ, bhikkhu, yato yāva brahmalokā pariyesamāno imassa pañhassa veyyākaraṇaṃ nājjhagā, atha mamaññeva santike paccāgato. Na kho eso, bhikkhu, pañho evaṃ pucchitabbo – ‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

498. “Evañca kho eso, bhikkhu, pañho pucchitabbo –

‘Kattha āpo ca pathavī, tejo vāyo na gādhati;
Kattha dīghañca rassañca, aṇuṃ thūlaṃ subhāsubhaṃ;
Kattha nāmañca rūpañca, asesam uparujjhatī’ti.

499. “Tatra veyyākaraṇaṃ bhavati –

‘Viññāṇaṃ anidassanaṃ, anantaṃ sabbatopabhaṃ;
Ettha āpo ca pathavī, tejo vāyo na gādhati.

Ettha dīghañca rassañca, aṇuṃ thūlaṃ subhāsubhaṃ;
Ettha nāmañca rūpañca, asesam uparujjhatī;
Viññāṇassa nirodhena, etthetaṃ uparujjhatī’ti.

500. Idamavoca bhagavā. Attamano kevaṭṭo gahapatiputto bhagavato bhāsitaṃ abhinandīti.

Kevaṭṭasuttaṃ niṭṭhitaṃ ekādasamaṃ.

12. Lohicasuttaṃ

Lohiccabrāhmaṇavatthu

501. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena sālavatikā tadavasari. Tena kho pana samayena lohico brāhmaṇo sālavatikaṃ ajjhāvasati sattussadaṃ satīṇakatthodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnam rājadāyaṃ, brahmadeyyaṃ.

502. Tena kho pana samayena lohiccassa brāhmaṇassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ

adhigantvā na parassa āroceyya, kiñhi paro parassa karissati. Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃsampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi paro parassa karissatī”ti.

503. Assosi kho lohico brāhmaṇo – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sālavatikaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

504. Atha kho lohico brāhmaṇo rosikaṃ [bhesikaṃ (sī. pī.)] nhāpitaṃ āmantesi – “ehi tvam, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā mama vacanena samaṇaṃ gotamaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – lohico, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti. Evañca vadehi – “adhivāsetu kira bhavaṃ gotamo lohiccassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

505. “Evaṃ, bho”ti [evaṃ bhanteti (sī. pī.)] kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rosikā nhāpito bhagavantaṃ etadavoca – “lohico, bhante, brāhmaṇo bhagavantaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – adhvāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhvāsesi bhagavā tuṅhībhāvena.

506. Atha kho rosikā nhāpito bhagavato adhvāsanāṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena lohico brāhmaṇo tenupasaṅkami; upasaṅkamtivā lohiccaṃ brāhmaṇaṃ etadavoca – “avocumhā kho mayaṃ bhoto [mayaṃ bhante tava (sī. pī.)] vacanena taṃ bhagavantaṃ – ‘lohico, bhante, brāhmaṇo bhagavantaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – adhvāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhvutthañca pana tena bhagavatā”ti.

507. Atha kho lohico brāhmaṇo tassā rattiyaṃ accayena sake nivesane pañitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā rosikaṃ nhāpitaṃ āmantesi – “ehi tvam, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā samaṇassa gotamassa kālaṃ ārocehi – kālo bho, gotama, niṭṭhitaṃ bhatta”nti. “Evaṃ, bho”ti kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rosikā nhāpito bhagavato kālaṃ ārocesi – “kālo, bhante, niṭṭhitaṃ bhatta”nti.

508. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sālavatikā tenupasaṅkami. Tena kho pana samayena rosikā nhāpito bhagavantaṃ piṭṭhito piṭṭhito anubandho hoti. Atha kho rosikā nhāpito bhagavantaṃ etadavoca – “lohiccassa, bhante, brāhmaṇassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya – kiñhi paro parassa karissati. Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi – kiñhi paro parassa karissatī”ti. Sādhu, bhante, bhagavā lohiccaṃ brāhmaṇaṃ etasmā pāpakā diṭṭhigatā vivecetū”ti. “Appeva nāma siyā rosike, appeva nāma siyā rosike”ti.

Atha kho bhagavā yena lohiccassa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtīvā paññatte āsane nisīdi. Atha kho lohicca brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ paṇṭhena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Lohiccabrāhmaṇānuyogo

509. Atha kho lohicca brāhmaṇo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho lohiccaṃ brāhmaṇaṃ bhagavā etadavoca – ‘saccaṃ kira te, lohicca, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya – kiñhi paro parassa karissati. Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navamaṃ bandhanaṃ kareyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi paro parassa karissati’ ti? ‘Evaṃ, bho gotama’. ‘Taṃ kiṃ maññasi lohicca nanu tvaṃ sālavatikaṃ ajjhāvasasi’ ti? ‘Evaṃ, bho gotama’. ‘Yo nu kho, lohicca, evaṃ vadeyya – ‘lohicca brāhmaṇo sālavatikaṃ ajjhāvasati. Yā sālavatikāya samudayasañjāti lohiccova taṃ brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ ti. Evaṃ vādī so ye taṃ upajīvanti, tesamaṃ antarāyakaro vā hoti, no vā’ ti?

‘Antarāyakaro, bho gotama’. ‘Antarāyakaro samāno hitānukampī vā tesamaṃ hoti ahitānukampī vā’ ti? ‘Ahitānukampī, bho gotama’. ‘Ahitānukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti sapattakaṃ vā’ ti? ‘Sapattakaṃ, bho gotama’. ‘Sapattake cittaṃ paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā’ ti? ‘Micchādiṭṭhi, bho gotama’. ‘Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatīnaṃ vadāmi – nirayaṃ vā tiracchānayaṇiṃ vā’.

510. ‘Taṃ kiṃ maññasi, lohicca, nanu rājā pasenadi kosalo kāsikosalaṃ ajjhāvasasi’ ti? ‘Evaṃ, bho gotama’. ‘Yo nu kho, lohicca, evaṃ vadeyya – ‘rājā pasenadi kosalo kāsikosalaṃ ajjhāvasati; yā kāsikosale samudayasañjāti, rājāva taṃ pasenadi kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ ti. Evaṃ vādī so ye rājānaṃ pasenadiṃ kosalaṃ upajīvanti tumhe ceva aññe ca, tesamaṃ antarāyakaro vā hoti, no vā’ ti?

‘Antarāyakaro, bho gotama’. ‘Antarāyakaro samāno hitānukampī vā tesamaṃ hoti ahitānukampī vā’ ti? ‘Ahitānukampī, bho gotama’. ‘Ahitānukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti sapattakaṃ vā’ ti? ‘Sapattakaṃ, bho gotama’. ‘Sapattake cittaṃ paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā’ ti? ‘Micchādiṭṭhi, bho gotama’. ‘Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatīnaṃ vadāmi – nirayaṃ vā tiracchānayaṇiṃ vā’.

511. ‘Iti kira, lohicca, yo evaṃ vadeyya – ‘lohicca brāhmaṇo sālavatikaṃ ajjhāvasati; yā sālavatikāya samudayasañjāti, lohiccova taṃ brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ ti. Evaṃ vādī so ye taṃ upajīvanti, tesamaṃ antarāyakaro hoti. Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake cittaṃ paccupaṭṭhite micchādiṭṭhi hoti. Evameva kho, lohicca, yo evaṃ vadeyya – ‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati. Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navamaṃ bandhanaṃ kareyya...pe... karissati’ ti. Evaṃ vādī so ye te kulaputtā tathāgatappaveditaṃ dhammavinayaṃ āgamma evarūpaṃ uḷāraṃ viśesaṃ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalaṃ sacchikaronti, anāgāmiphalaṃ sacchikaronti, arahattampi sacchikaronti, ye cime dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesamaṃ antarāyakaro hoti, antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake cittaṃ paccupaṭṭhite micchādiṭṭhi hoti. Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatīnaṃ vadāmi – nirayaṃ vā tiracchānayaṇiṃ vā.

512. ‘Iti kira, lohicca, yo evaṃ vadeyya – ‘rājā pasenadi kosalo kāsikosalaṃ ajjhāvasati; yā kāsikosale samudayasañjāti, rājāva taṃ pasenadi kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ ti.

Evamvādī so ye rājānaṃ pasenadiṃ kosalaṃ upajīvanti tumhe ceva aññe ca, tesam antarāyakaro hoti. Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchādīṭṭhi hoti. Evameva kho, lohicca, yo evaṃ vadeyya – “idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati. Seyyathāpi nāma...pe... kiñhi paro parassa karissatī”ti, evaṃ vādī so ye te kulaputtā tathāgatappaveditaṃ dhammavinayaṃ āgamma evarūpaṃ uḷāraṃ visesaṃ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalaṃ sacchikaronti, anāgāmiphalaṃ sacchikaronti, arahattampi sacchikaronti. Ye cime dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesam antarāyakaro hoti, antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchādīṭṭhi hoti. Micchādīṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatim vadāmi – nirayaṃ vā tiracchānayoṇim vā.

Tayo codanārahā

513. “Tayo khome, lohicca, satthāro, ye loke codanārahā; yo ca panevarūpe satthāro codetī, sā codanā bhūtā tacchā dhammikā anavajjā. Katame tayo? Idha, lohicca, ekacco satthā yassatthāya agārasmā anagāriyaṃ pabbajito hoti, svāssa sāmāññattho ananupatto hoti. So taṃ sāmāññattham ananupāpuṇitvā sāvakaṇaṃ dhammaṃ deseti – “idaṃ vo hitāya idaṃ vo sukhāyā”ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti. So evamassa codetabbo – “āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmāññattho ananupatto, taṃ tvam sāmāññattham ananupāpuṇitvā sāvakaṇaṃ dhammaṃ desesi – “idaṃ vo hitāya idaṃ vo sukhāyā”ti. Tassa te sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti. Seyyathāpi nāma osakkantiyā vā ussakkeyya, parammukhiṃ vā āliṅgeyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi – kiñhi paro parassa karissatī”ti. Ayaṃ kho, lohicca, paṭhamo satthā, yo loke codanāraho; yo ca panevarūpaṃ satthāraṃ codetī, sā codanā bhūtā tacchā dhammikā anavajjā.

514. “Puna caparaṃ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṃ pabbajito hoti, svāssa sāmāññattho ananupatto hoti. So taṃ sāmāññattham ananupāpuṇitvā sāvakaṇaṃ dhammaṃ deseti – “idaṃ vo hitāya, idaṃ vo sukhāyā”ti. Tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanā vattanti. So evamassa codetabbo – “āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmāññattho ananupatto. Taṃ tvam sāmāññattham ananupāpuṇitvā sāvakaṇaṃ dhammaṃ desesi – “idaṃ vo hitāya idaṃ vo sukhāyā”ti. Tassa te sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanā vattanti. Seyyathāpi nāma sakaṃ khettaṃ ohāya paraṃ khettaṃ niddāyitabbaṃ maññeyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi – kiñhi paro parassa karissatī”ti. Ayaṃ kho, lohicca, dutiyo satthā, yo, loke codanāraho; yo ca panevarūpaṃ satthāraṃ codetī, sā codanā bhūtā tacchā dhammikā anavajjā.

515. “Puna caparaṃ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṃ pabbajito hoti, svāssa sāmāññattho anupatto hoti. So taṃ sāmāññattham anupāpuṇitvā sāvakaṇaṃ dhammaṃ deseti – “idaṃ vo hitāya idaṃ vo sukhāyā”ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti. So evamassa codetabbo – “āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmāññattho anupatto. Taṃ tvam sāmāññattham anupāpuṇitvā sāvakaṇaṃ dhammaṃ desesi – “idaṃ vo hitāya idaṃ vo sukhāyā”ti. Tassa te sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti. Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi paro parassa karissatī”ti. Ayaṃ kho, lohicca, tatiyo satthā, yo loke codanāraho; yo ca panevarūpaṃ satthāraṃ codetī, sā codanā bhūtā tacchā dhammikā anavajjā. Ime kho, lohicca, tayo satthāro, ye loke codanārahā, yo ca panevarūpe satthāro codetī, sā codanā bhūtā tacchā dhammikā anavajjāti.

Nacodanārahasatthu

516. Evaṃ vutte, lohicca brāhmaṇo bhagavantam etadavoca – “atthi pana, bho gotama, koci satthā, yo loke nacodanāraho”’ti? “Atthi kho, lohicca, satthā, yo loke nacodanāraho”’ti. “Katamo pana so, bho gotama, satthā, yo loke nacodanāraho”’ti?

“Idha, lohicca, tathāgato loke uppajjati araham, sammāsambuddho...pe... (yathā 190-212 anucchedesu evaṃ vitthāretabbaṃ). Evaṃ kho, lohicca, bhikkhu sīlasampanno hoti...pe... paṭhamam jhānam upasampajja viharati... yasmim kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho. Yo ca panevarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā...pe... dutiyaṃ jhānam...pe... tatiyaṃ jhānam...pe... catutthaṃ jhānam upasampajja viharati. Yasmim kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā... nānadassanāya cittaṃ abhinīharati abhininnāmeti...pe... yasmim kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā... nāparaṃ itthattāyāti pajānāti. Yasmim kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā”’ti.

517. Evaṃ vutte, lohicca brāhmaṇo bhagavantam etadavoca – “seyyathāpi, bho gotama, puriso purisaṃ narakapātaṃ patantaṃ kesesu gahetvā uddharitvā thale patiṭṭhapeyya, evamevāhaṃ bhotā gotamena narakapātaṃ papatanto uddharitvā thale patiṭṭhāpito. Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama, seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti’”ti. Evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”’nti.

Lohiccasuttaṃ niṭṭhitaṃ dvādasamaṃ.

13. Tevijjasuttaṃ

518. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena manasākaṭaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.

519. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā manasākaṭe paṭivasanti, seyyathidaṃ – caṅkī brāhmaṇo tārukko brāhmaṇo pokkharasāti brāhmaṇo jāṇusoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

520. Atha kho vāseṭṭhabhāradvājānaṃ māṇavaṇaṃ jaṅghavihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Atha kho vāseṭṭho māṇavo evamāha – “ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātinaṃ”’ti. Bhāradvājopi māṇavo evamāha – “ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenaṃ”’ti. Neva kho asakkhi vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi bhāradvājo māṇavopi vāseṭṭhaṃ māṇavaṃ saññāpetuṃ.

521. Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi – “ayaṃ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – “itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā”ti. Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ samaṇaṃ gotamaṃ pucchissāma. Yathā no samaṇo gotamo byākarissati, tathā naṃ dhāressāmā”ti. “Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

Maggāmaggākathā

522. Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinna kho vāseṭṭho māṇavo bhagavantaṃ etadavoca – “idha, bho gotama, amhākaṃ jaṅghavihāraṃ anucaṅkamantānaṃ anuvarantānaṃ maggāmagge kathā udapādi. Ahaṃ evaṃ vadāmi – ‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātina’ti. Bhāradvājo māṇavo evamāha – ‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā’ti. Ettha, bho gotama, attheva viggaho, atthi vivādo, atthi nānāvādo”ti.

523. “Iti kira, vāseṭṭha, tvaṃ evaṃ vadesi – “ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātina’”ti. Bhāradvājo māṇavo evamāha – “ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā’”ti. Atha kismiṃ pana vo, vāseṭṭha, viggaho, kismiṃ vivādo, kismiṃ nānāvādo”ti?

524. “Maggāmagge, bho gotama. Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññapenti, addharyā brāhmaṇā tittiriya brāhmaṇā chandokā brāhmaṇā bāvharījjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya.

“Seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre bahūni cepi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti; evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge paññapenti, addharyā brāhmaṇā tittiriya brāhmaṇā chandokā brāhmaṇā bāvharījjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāyā”ti.

Vāseṭṭhamāṇavānuyogo

525. “Niyyantīti vāseṭṭha vadesi”’? “Niyyantīti, bho gotama, vadāmi”’. “Niyyantīti, vāseṭṭha, vadesi”’? “Niyyantīti, bho gotama, vadāmi”’. “Niyyantīti, vāseṭṭha, vadesi”’? “Niyyantī”ti, bho gotama, vadāmi”’.

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti? “No hidaṃ, bho gotama”’.

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho”ti? “No hidaṃ, bho gotama”’.

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho”ti? “No hidaṃ, bho gotama”’.

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā

[sattamācariyamahayugā (syā.)] yena brahmā sakkhidiṭṭho’’ti? ‘‘No hidam, bho gotama’’.

526. ‘‘Kiṃ pana, vāseṭṭha, yepi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ [samīhitaṃ (syā.)], tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu. Tepi evamāhaṃsu – ‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmā’’ti? ‘‘No hidam, bho gotama’’.

527. ‘‘Iti kira, vāseṭṭha, natthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho. Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho. Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho. Natthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho. Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu – ‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmā’’ti. Teva tevijjā brāhmaṇā evamāhaṃsu – ‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema. Ayameva ujumaggo ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāya’’ti.

528. ‘‘Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’’ti? ‘‘Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’’ti.

‘‘Sādhu, vāseṭṭha, te vata [teva (ka.)], vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti. ‘Ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāya’’ti, netam ṭhānaṃ vijjati.

529. ‘‘Seyyathāpi, vāseṭṭha, andhaveni paramparaṃsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati. Evameva kho, vāseṭṭha, andhavenūpamaṃ maññe tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purimopi na passati, majjhimopi na passati, pacchimopi na passati. Tesamidaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaññeva sampajjati, nāmakaññeva sampajjati, rittakaññeva sampajjati, tucchakaññeva sampajjati.

530. ‘‘Taṃ kiṃ maññasi, vāseṭṭha, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti’’ti?

‘‘Evaṃ, bho gotama, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti’’ti.

531. ‘‘Taṃ kiṃ maññasi, vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, pahonti tevijjā brāhmaṇā candimasūriyānaṃ saḥabyatāya maggaṃ desetum – ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saḥabyatāya’’ti? ‘‘No hidam, bho gotama’’.

‘‘Iti kira, vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā

anuparivattanti, tesampi nappahonti candimasūriyānaṃ saḥabyatāya maggaṃ desetum – “ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saḥabyatāyā”ti.

532. “Iti pana [kiṃ pana (sī. syā. pī.)] na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho. Napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho. Napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho. Napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā [sattamehi (?)] ācariyāmahayugehi brahmā sakkhidiṭṭho. Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmaṃ vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi na evamāhaṃsu – “mayametam jānāma, mayametam passāma, yattha vā brahmā, yena vā brahmā, yaḥim vā brahmā”ti. Teva tevijjā brāhmaṇā evamāhaṃsu – “yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema – ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā”ti.

533. “Taṃ kiṃ maññasi, vāsetṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Sādhu, vāsetṭha, te vata, vāsetṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti – “ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāyā”ti, netam ṭhānaṃ vijjati.

Janapadakalyāṇiupamā

534. “Seyyathāpi, vāsetṭha, puriso evaṃ vadeyya – “ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmeme”ti. Tameṇaṃ evaṃ vadeyyum – “ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ – khattiyī vā brāhmaṇī vā vessī vā suddhī vā”ti? Iti puṭṭho “no”ti vadeyya.

“Tameṇaṃ evaṃ vadeyyum – “ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ – evaṃnāmā evaṃgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmiṃ gāme vā nigame vā nagare vā”ti? Iti puṭṭho ‘no’ti vadeyya. Tameṇaṃ evaṃ vadeyyum – “ambho purisa, yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmese”ti? Iti puṭṭho “āmā”ti vadeyya.

535. “Taṃ kiṃ maññasi, vāsetṭha, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

536. “Evameva kho, vāsetṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho. Napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho. Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācītanuvācenti, seyyathidaṃ – aṭṭhako vāmaṃ vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi na evamāhaṃsu – “mayametam jānāma, mayametam passāma, yattha vā brahmā, yena vā brahmā, yaḥim vā brahmā”ti. Teva tevijjā brāhmaṇā evamāhaṃsu – “yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema – ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā”ti.

537. “Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti – ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti netaṃ ṭhānaṃ vijjati.

Nisseṇiupamā

538. “Seyyathāpi, vāseṭṭha, puriso cātumahāpathe nisseṇiṃ kareyya – pāsādassa ārohaṇāya. Tameṇaṃ evaṃ vadeyyuṃ – “ambho purisa, yassa tvaṃ [yaṃ tvaṃ (syā.)] pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ – puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā”ti? Iti puṭṭho “no”ti vadeyya.

“Tameṇaṃ evaṃ vadeyyuṃ – “ambho purisa, yaṃ tvaṃ na jānāsi, na passasi, tassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi”ti? Iti puṭṭho “āmā”ti vadeyya.

539. “Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

540. “Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyamahayugehi brahmā sakkhidiṭṭho. Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitananuvācenti, seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu – mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmāti. Teva tevijjā brāhmaṇā evamāhaṃsu – “yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema, ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā”ti.

541. “Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti. Ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti, netaṃ ṭhānaṃ vijjati.

Aciravatīnadīupamā

542. “Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākapeyyā. Atha puriso āgaccheyya pārattiko pāragavesī pāragāmī pāraṃ taritukāmo. So orime tīre ṭhito pārimaṃ tīraṃ avheyya – “ehi pārāpāraṃ, ehi pārāpāra”nti.

543. “Taṃ kiṃ maññasi, vāseṭṭha, api nu tassa purisassa avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā aciravatiyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyā”ti? “No hidaṃ, bho gotama”.

544. “Evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraḱā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakāraḱā te dhamme samādāya vattamānā evamāhaṃsu – “indamavhayāma, somamavhayāma, varuṇamavhayāma, īsānamavhayāma, pajāpatimavhayāma, brahmamavhayāma, mahiddhimavhayāma, yamamavhayāmā”’ti.

“Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraḱā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakāraḱā te dhamme samādāya vattamānā avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā kāyassa bhedaḱā paraṃ maraṇā brahmānaṃ saḱabyūpagā bhavissantī”’ti, netam ṭhānaṃ vijjati.

545. “Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākapeyyā. Atha puriso āgaccheyya pārattiko pārāgavesī pārāgamī pārāṃ taritukāmo. So orime tīre daḱhāya anduyā pacchābāhaṃ gaḱhabandhanaṃ baddho.

“Taṃ kiṃ maññasi, vāseṭṭha, api nu so puriso aciravatiyā nadiyā orimā tīrā pārīmaṃ tīraṃ gaccheyyā”’ti? “No hidam, bho gotama”’.

546. “Evameva kho, vāseṭṭha, pañcīme kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Ime kho, vāseṭṭha, pañca kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti. Ime kho vāseṭṭha pañca kāmaguṇe tevijjā brāhmaṇā gadhitā mucchitā ajjhoppānā anādīnavadassāvīno anissaraṇapaññā paribhuñjanti. Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraḱā, te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakāraḱā, te dhamme samādāya vattamānā pañca kāmaguṇe gadhitā mucchitā ajjhoppānā anādīnavadassāvīno anissaraṇapaññā paribhuñjantā kāmandubandhanabaddhā kāyassa bhedaḱā paraṃ maraṇā brahmānaṃ saḱabyūpagā bhavissantī”’ti, netam ṭhānaṃ vijjati.

547. “Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākapeyyā. Atha puriso āgaccheyya pārattiko pārāgavesī pārāgamī pārāṃ taritukāmo. So orime tīre sasīsaṃ pārūpitvā nipajjeyya.

“Taṃ kiṃ maññasi, vāseṭṭha, api nu so puriso aciravatiyā nadiyā orimā tīrā pārīmaṃ tīraṃ gaccheyyā”’ti? “No hidam, bho gotama”’.

548. “Evameva kho, vāseṭṭha, pañcīme nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyanāhanātipi vuccanti. Katame pañca? Kāmacchandānīvaraṇaṃ, byāpādānīvaraṇaṃ, thīnamiddhanīvaraṇaṃ, uddhaccakukkuccānīvaraṇaṃ, vicīcchānīvaraṇaṃ. Ime kho, vāseṭṭha, pañca nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyanāhanātipi vuccanti.

549. “Imehi kho, vāseṭṭha, pañcahi nīvaraṇehi tevijjā brāhmaṇā āvuṭā nivuṭā onaddhā [ophuṭā (sī. ka.), ophuṭā (syā.)] pariyanaddhā. Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraḱā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakāraḱā te dhamme samādāya vattamānā pañcahi nīvaraṇehi āvuṭā nivuṭā onaddhā pariyanaddhā [pariyanaddhā, te (syā. ka.)] kāyassa bhedaḱā paraṃ maraṇā brahmānaṃ saḱabyūpagā bhavissantī”’ti, netam ṭhānaṃ vijjati.

Samsandanakathā

550. “Taṃ kiṃ maññasi, vāseṭṭha, kinti te sutam brāhmaṇānam vuddhānam mahallakānam ācariyapācariyānam bhāsamānānam, saporiggaho vā brahmā apariggaho vā”ti? “Apariggaho, bho gotama”. “Saveracitto vā averacitto vā”ti? “Averacitto, bho gotama”. “Sabyāpajjacitto vā abyāpajjacitto vā”ti? “Abyāpajjacitto, bho gotama”. “Saṃkiliṭṭhacitto vā asaṃkiliṭṭhacitto vā”ti? “Asaṃkiliṭṭhacitto, bho gotama”. “Vasavattī vā avasavattī vā”ti? “Vasavattī, bho gotama”.

“Taṃ kiṃ maññasi, vāseṭṭha, saporiggahā vā tevijjā brāhmaṇā apariggahā vā”ti? “Saporiggahā, bho gotama”. “Saveracittā vā averacittā vā”ti? “Saveracittā, bho gotama”. “Sabyāpajjacittā vā abyāpajjacittā vā”ti? “Sabyāpajjacittā, bho gotama”. “Saṃkiliṭṭhacittā vā asaṃkiliṭṭhacittā vā”ti? “Saṃkiliṭṭhacittā, bho gotama”. “Vasavattī vā avasavattī vā”ti? “Avasavattī, bho gotama”.

551. “Iti kira, vāseṭṭha, saporiggahā tevijjā brāhmaṇā apariggaho brahmā. Api nu kho saporiggahānam tevijjānam brāhmaṇānam apariggahena brahmunā saddhiṃ saṃsandati sametī”ti? “No hidam, bho gotama”. “Sādhu, vāseṭṭha, te vata, vāseṭṭha, saporiggahā tevijjā brāhmaṇā kāyassa bhedaṃ param maraṇā apariggahassa brahmuno saḥabyūpagā bhavissanti”ti, netam thānam vijjati.

“Iti kira, vāseṭṭha, saveracittā tevijjā brāhmaṇā, averacitto brahmā...pe... sabyāpajjacittā tevijjā brāhmaṇā abyāpajjacitto brahmā... saṃkiliṭṭhacittā tevijjā brāhmaṇā asaṃkiliṭṭhacitto brahmā... avasavattī tevijjā brāhmaṇā vasavattī brahmā, api nu kho avasavattīnam tevijjānam brāhmaṇānam vasavattinā brahmunā saddhiṃ saṃsandati sametī”ti? “No hidam, bho gotama”. “Sādhu, vāseṭṭha, te vata, vāseṭṭha, avasavattī tevijjā brāhmaṇā kāyassa bhedaṃ param maraṇā vasavattissa brahmuno saḥabyūpagā bhavissanti”ti, netam thānam vijjati.

552. “Idha kho pana te, vāseṭṭha, tevijjā brāhmaṇā āsīditvā [ādisitvā (ka.)] saṃsīdanti, saṃsīditvā visāram [visādam (sī. pī.), visattam (syā.)] pāpuṇanti, sukkhataram [sukkhataranam (ka.)] maññe taranti. Tasmā idam tevijjānam brāhmaṇānam tevijjāirīṇanti vuccati, tevijjāvivananti vuccati, tevijjābyasananti vuccati”ti.

553. Evaṃ vutte, vāseṭṭho māṇavo bhagavantam etadavoca – “sutam metam, bho gotama, samaṇo gotamo brahmānam saḥabyatāya maggam jānāti”ti. “Taṃ kiṃ maññasi, vāseṭṭha. Āsanne ito manasākaṭam, na ito dūre manasākaṭa”nti? “Evaṃ, bho gotama, āsanne ito manasākaṭam, na ito dūre manasākaṭa”nti.

554. “Taṃ kiṃ maññasi, vāseṭṭha, idhassa puriso manasākaṭe jātasaṃvaddho. Tamenam manasākaṭato tāvadeva avasaṭam manasākaṭassa maggam puccheyyūṃ. Siyā nu kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṃvaddhassa manasākaṭassa maggam puṭṭhassa dandhāyitattam vā vitthāyitattam vā”ti? “No hidam, bho gotama”. “Taṃ kissa hetu””? “Amu hi, bho gotama, puriso manasākaṭe jātasaṃvaddho, tassa sabbāneva manasākaṭassa maggāni suviditāni”ti.

“Siyā kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṃvaddhassa manasākaṭassa maggam puṭṭhassa dandhāyitattam vā vitthāyitattam vā, na tveva tathāgatassa brahmaloke vā brahmalokagāminiyā vā paṭipadāya puṭṭhassa dandhāyitattam vā vitthāyitattam vā. Brahmānam cāham, vāseṭṭha, pajānāmi brahmalokaṇca brahmalokagāminiṇca paṭipadam, yathā paṭipanno ca brahmalokam upapanno, taṇca pajānāmi”ti.

555. Evaṃ vutte, vāseṭṭho māṇavo bhagavantam etadavoca – “sutam metam, bho gotama, samaṇo gotamo brahmānam saḥabyatāya maggam deseti”ti. “Sādhu no bhavam gotamo brahmānam saḥabyatāya maggam desetu ullumpatu bhavam gotamo brāhmaṇim paja”nti. “Tena hi, vāseṭṭha, suṇāhi; sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ bho”ti kho vāseṭṭho māṇavo bhagavato paccassosi.

Brahmalokamaggadesanā

556. Bhagavā etadavoca – “idha, vāseṭṭha, tathāgato loke uppajjati araham, sammāsambuddho... pe... (yathā 190-212 anucchedesu evaṃ vitthāretabbaṃ). Evaṃ kho, vāseṭṭha, bhikkhu silasampanno hoti...pe... tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

“So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

“Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya; evameva kho, vāseṭṭha, evaṃ bhāvitāya mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.

“Puna caparaṃ, vāseṭṭha, bhikkhu karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

“Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya. Evameva kho, vāseṭṭha, evaṃ bhāvitāya upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayaṃ kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.

557. “Taṃ kiṃ maññasi, vāseṭṭha, evaṃvihārī bhikkhu saporiggaho vā apariggaho vā”ti? “Apariggaho, bho gotama”. “Saveracitto vā averacitto vā”ti? “Averacitto, bho gotama”. “Sabyāpajjacitto vā abyāpajjacitto vā”ti? “Abyāpajjacitto, bho gotama”. “Saṃkiliṭṭhacitto vā asaṃkiliṭṭhacitto vā”ti? “Asaṃkiliṭṭhacitto, bho gotama”. “Vasavattī vā avasavattī vā”ti? “Vasavattī, bho gotama”.

“Iti kira, vāseṭṭha, apariggaho bhikkhu, apariggaho brahmā. Api nu kho apariggahassa bhikkhuno apariggahena brahmunā saddhiṃ saṃsandati sametī”ti? “Evaṃ, bho gotama”. “Sādhu, vāseṭṭha, so vata vāseṭṭha apariggaho bhikkhu kāyassa bhedaṃ paraṃ maraṇā apariggahassa brahmuno saḥabyūpago bhavissatī”ti, ṭhānametaṃ vijjati.

558. “Iti kira, vāseṭṭha, averacitto bhikkhu, averacitto brahmā...pe... abyāpajjacitto bhikkhu, abyāpajjacitto brahmā... asaṃkiliṭṭhacitto bhikkhu, asaṃkiliṭṭhacitto brahmā... vasavattī bhikkhu, vasavattī brahmā, api nu kho vasavattissa bhikkhuno vasavattinā brahmunā saddhiṃ saṃsandati sametī”ti? “Evaṃ, bho gotama”. “Sādhu, vāseṭṭha, so vata, vāseṭṭha, vasavattī bhikkhu kāyassa bhedaṃ paraṃ maraṇā vasavattissa brahmuno saḥabyūpago bhavissatīti, ṭhānametaṃ vijjati”ti.

559. Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocum – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī”ti. Evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma, dhammaṃca bhikkhusaṅghaṃca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate”ti.

Tevijjasuttaṃ niṭṭhitaṃ terasamaṃ.

Sīlakkhandhavaggo niṭṭhito.

Tassuddānaṃ –

Brahmāsāmaññaambaṭṭha,
Soṇakūṭamahālijālinī;
Sīhapoṭṭhapādasubho kevaṭṭo,
Lohiccatevijjā terasāti.

Sīlakkhandhavaggaṇāṇi niṭṭhitā.